ASTROLOGICAL SERIES:—I

KALAPRAKASIKA.

The Standard Book on the Election (Muhoortha) System.

BY

N. P. SUBRAMANIA IYER.

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ASTROLOGICAL SERIES: I.

KALAPRAKASIKA.

The Standard Book on the Election System.

WITH ORIGINAL TEXT IN DEVANAGARI

AND

ENGLISH TRANSLATION

TO WHICH ARE ADDED

AN INTRODUCTION TO THE STUDY OF ASTROLOGY, EXPLANATORY NOTES, APPENDIX, ILLUSTRATIONS, ETC.

BY

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CONTENTS.

INTRODUCTION

CONTENTS.

CONTENTS.

CONTENTS.

Errata: Page XI: mainfest. should be *manifest*: Page XIII: pictorical—*pictorial*. Page XIV: meteriological—*meteorological*. Page XV: whar—*what*. Page 64: ritualisic—*ritualistic*. Page 207: Chapter XXXVII—*XXXVI*. Page 78: Puestion—*Question*. Page 153: equinoctical—*equinoctial*. Page 249: Zordiac—*Zodiac*.

Note.—Page 72:- Utharashada, Utharapalguni, Purvashada, Purvabadhrapadha are also asterisms of *Manushya Ganam*.

INTRODUCTION.

Ye Stars which are the poetry of Heaven !
If, in your bright leaves we read the fate
Of men and empires—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap this mortal state
And claim a kindred with you : for ye are
A beauty and a mystery and create
In us such love and reverence from afar,
That Life, Fame, Power and Fortune have named themselves a star *—

The value and practice of the science of Astrology were well understood in India by the ancient Aryans at a period of hoary antiquity. The question of the time at which the science arose is, probably, one in regard to which it is extremely difficult to arrive at a confident conclusion. It is, however, a well-known fact that in the earliest literature of the ancient Hindus, Astrology holds a prominent place. It was the first sketch of science of the ancient Brahmanas to whom a knowledge of astronomical positions was indispensable in order to determine the proper time for commencing and ending their sacrifices, "principally. the so-called *Sutras* or sacrificial sessions" which " could not be known without an accurate knowledge of the time of the Sun's northern or southern progress. The knowledge of the calendar forms such an essential part of the ritual that many important conditions of the latter could not be carried on without the former." † The brilliant views on the dome of the universe which they witnessed from night to night must have been a delightful study to the great sages who, having effected a deliverance and a separation from the low cares of mortality, were absorbed in " looking through Nature up to Nature's God ". It must be observed that a knowledge of the motions and influences of the heavenly bodies and the laws by which they are governed with such perfect order

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* Byron. † Introduction to Aitareya Brahmana by Dr. M. Haug.

and harmony, though highly requisite for the Brahmana for the performance of sacrifices, instituted according to a certain order of time, was in fact but a "circumstance" in the serene ascent of intense meditation on divine wisdom and goodness, to render himself that pure and perfect image of his Great Original. Our limited faculties cannot imagine that subtle communion with nature which guided their studies of "mystical" subjects and by the help of which alone they had discovered the revolution of the earth and other planets round the Sun, the twelve Signs of the Zodiac, the nature and causes of Eclipses and the planetary positions and conjunctions, centuries before Copernicus, Galileo, Tycho Brahe, Kepler and the illustrious Sir Isaac Newton were born. The vision of the ancient Brahmana was, then, the soil from which Astrology sprang. He alone could explain the theory of his basis, if any, and there is no tradition about it. The opinion prevailed for some time that the 12 Signs were discovered in Egypt at some remote period and that they had a reference to the division of the seasons and the agriculture of that country at the time. Sir William Jones ascribes the discovery to Anaximander about 560 B.C., affirming, at the same time, that they had been known to the Hindus from time immemorial. Now, Anaximander was one of Thales' scholars, the other being Pythagoras who travelled through India, Egypt and Chaldea in pursuit of knowledge. In India we are told he learnt the theory of the rotation of the earth and all the other planets round the Sun as their centre, a doctrine which was adopted by Copernicus and followed up by Sir Isaac Newton. It is reasonable to suppose that Pythagoras, returning from his travels in the East, communicated, among other things, the doctrine, imparted to him by the Hindus about the 12 Signs of the Zodiac, to his contemporary, Anaximander.

In tracing the evolution of astronomy of the Aryans one sees the grandeur and precision of the meditation of the ancient Brahmanas who were the first to cultivate it and through whom the science came to light. The frontiers of its province have been extended by the discoveries of modern science which has revealed the subtler powers of nature and the great reservoirs of

energy and their compositions. But, from those very early times, Astrology has been in high favour in India. The course of ages has communicated to it a fascination to which no other science has any pretension. The feasts and fasts of the Hindus, the allegories of Hindu mythology, the chief incidents of the Ramayana and the Mahabharatha are all connected with the configuration of planets. The Mundaka Upanishad, one of the earliest of the Upanishads, refers to Astrology as one of the six Vedangas. Students of Samskrit literature are aware of that earliest treatise on Astronomy, the Vedanga Jyotisha, which treats of the regulation of time by astronomical positions. These remarks seem relevant because, in the first place, they throw light upon the practice by the ancients, from the earliest times, of the science of Astronomy and of its *Life-Side*, Astrology, and, secondly, how the most enlightened of the earliest inhabitants of the earth derived their knowledge of the science which is still the most astoundingly accurate and which is still carefully followed up and taught by men of superior intelligence of every nation from age to age.

To ask or search I blame thee not; for heaven
Is as the book of God before thee set,
Wherein to read His wondrous works, and learn
His seasons, hours, or days, or months, or years.*

By the help of telescopes, Western scientists have been able to discover, investigate and determine the positions and the compositions of the heavenly bodies, their immense distance from one another, their diversity in magnitude and the phenomena they produce. Years of observation and experience supply them with the materials wherewith to build up a principle or a theory of scientific importance. The system of the ancient sage in India is different. That the Highest dwells with him is his working hypothesis. Disengaged from all worldly concerns and purified from every stain by the doctrine of austere devotion to Him, meditation was his key to unlock the marvels of Nature, "the

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* Milton.

perenniel miracle which the soul worketh". The science of Astrology is a signal illustration of the value and preciseness of his absorption of mind in the Divine. Well said the poet:—

* * * Celestial Light
Shine inward, and the mind through all her powers
Irradiate ; there plant eyes, all mist from thence
Purge and disperse that I may see and tell
Of things invisible to mortal sight.

Verily, to use the words of a great poet, do His radiant Ministers proclaim to the sage " the dust of your feet is the sphere of our orbit." Verily, again, it is said that the universe is represented in a dust, in a moment of time. Astrology demands purity of character and power of effective meditation, the master secrets of one and all the philosophers who flourished in the days of the childhood of our race. Out of those two principles of man's nature grow sound memory and the faculty of deductive judgment, much safer guides to the study of Astrology than the presumptive reasoning of man, for it is a science of the *Life-Side* of the heavenly bodies, while Astronomy treats of its *Form-Side*: and a knowledge of those things such as the influence, power, quality and tendency of the nature forces which do not admit of being put into scientific moulds or of being established by mathematical calculations are only open to those who have faith and the power of right meditation which purifiy and strengthen the imagination and enable one to know the essence and nature of all things by Intuition.

Before proceeding to study the separate character of each of the planets and its *habitat*, the student must acquire a knowledge of the Ecliptic, the Zodiac, the planetary orbs and the stars recognised by the ancients. The Ecliptic is that great circle of that celestial sphere which is the apparent path of the Sun, among the stars, or that of the earth, as seen from the Sun. It is called the Ecliptic because when any heavenly body is near the circle it is liable to be eclipsed i.e., deprived of the Sun's light, by some intervening body. The Zodiac (Rasi-Mandalam) is a

broad circle or belt, surrounding the heavens, about 16° wide, along the middle of which runs the ecliptic or the Sun's path. It includes the paths of the Moon and all the principal planets and contains the twelve Signs or Divisions reckoned in the order in which they are given below, from (Aries) the point of intersection of the ecliptic and the equator:—Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. Since the Zodiac contains 360 degrees, each sign is 30 degrees. A degree is the daily step of the Sun on his annual path round the sky, among the stars. It is a unit of astronomical calculation. The six planets,—the Moon, (Satellite of the Earth) Mars, Mercury, Jupiter, Venus and Saturn—revolve round the Sun from West to East according to the order of the signs in the ecliptic *i.e.*, from Aries to Taurus, then to Gemini and so on. Nearest to the Sun is Mercury: next to him is Venus; then comes (the Earth and her Satellite) the Moon, next to which is Mars. Jupiter is next in order, and after him comes Saturn. The Moon is the nearest to the earth of all planets. Mercury is the smallest of all. He and Venus revolve in orbits which are included within that of the earth. They are continually changing places among the fixed stars and are never seen in opposition to the Sun *i.e.*, they do not appear in the Western horizon in the morning when he is in the east nor in the eastern when he appears in the west. By far the most brilliant of the planets is Venus, second in order of the solar system. She is an evening star (Hesperus) when she appears east of the Sun and a morning star (Phosphorus) when she is seen west of him. Next to her is the Moon, nearest to the earth of all planets She revolves from one point of the heavens to the same point again in 27 days 7 hours 43 minutes and 4·7 seconds. This is called her *tropical* revolution and forms the *Tropical* or *Periodical* month. The mean-time of her revolution (with reference to the Sun) from the New-Moon to the New-Moon again consists of 29 days 12 hours 44 minutes and 2·7 seconds. This forms the *Synodic* month. The mean time of her rotation from one star back to the same star is 27 days 7 hours 43 minutes and 11·5 seconds. This is called the *Siderial* month. Another astronomi-

cal month is the *Solar Month*, the 12th part of a *Solar Year*, the average time taken by the Sun to pass through a sign of the zodiac. A month, then, is the measure of time corresponding to the period of the Moon's revolution. She is a body depending like the earth on the Sun for her light and heat. The Moon rotates, while revolving, shining by light reflected from the Sun and passing through her phases every month. She is *New* when in conjunction with the Sun and no part of her enlightened side is visible. She is *Full* when the earth is between her and the Sun, when all the illuminated hemisphere is turned to the earth. The fortnight during which, as the Moon goes on in her orbit, the enlightened part comes more and more into view till the Full-Moon when the whole of the illumined disk will be towards us is called *Sukla Paksha*. The next fortnight during which her enlightened side is turned more and more from us till she comes into conjunction with the Sun, forms *Krishna Paksha*. Each day of Sukla Paksha (bright fortnight) and of Krishna Paksha (dark fortnight) is called a Thithi and each of the Thithis from the Full-Moon or the New-Moon denotes a particular phase of the Moon, a proper notion of which may be gathered from her appearance.

It may not be out of place here to refer to the division of time into weeks. The period of seven days is distinguished by the names of the seven planets beginning in the order of their distance from the *Earth*, from which origin their present names are derived. Sunday is the Sun's day and its lord is the Sun. Monday is the Moon's day and the Moon is its lord. Tuesday (Tuesco's day) is presided over by Mars. Wednesday (Woden's day) is presided over by Mercury. The lord of Thursday (Thor's day) is Jupiter. Venus governs Friday (Friga's day). Saturday is Saterne's day and Saturn is its lord. We now proceed to Mars which is known in the heavens by a dusky red appearance. He completes a revolution round the Sun in 1 year and 321 days. Of immense magnitude is Jupiter, the largest of a all planets distinguished by his peculiar brilliancy. His term of revolution round the Sun is 11 years 317 days 14 hours 2 minutes 8½

seconds. The most distant of the solar system is Saturn shining with a pale dead light. He performs his journey through the Zodiac in about 29½ years. Then there are the Dragon's Head (Rahu) and the Dragon's Tail (Kethu). They are respectively the Ascending and the Descending Nodes or points where the ecliptic is crossed by the Moon. The one points northward where the Moon begins her north latitude and the other, where she begins her south latitude. "The deviation from the ecliptic made by a planet in passing from one node to the other seems, according to the fancy of some, to make a figure like that of a Dragon whose belly is where there is the greatest latitude, the intersections representing the Head and Tail."* The Dragon's Head is dark and the Dragon's Tail is of ruddy color.

This sketch of the planets and the divisions of time, necessarily brief and, in the main, a summary of what may be found in various treatises, brings me to the mystical aspect of the heavenly bodies. The conception of the sages does not stop with a superficial view of the stars and the planets and the celestial areas covered by them. They realise that the planets are entrusted with the duty of declaring clear and well-balanced instructions based on the laws of the First Cause in which we live and move and have our being and which are potent equally in every part of His realm. Fire, air, earth, water, planets and animals, are all subjected to, or, aided by the motions of the planets. They cannot be separated from anything that has life in it. To study the influence of the planets is to know what one is worth, what one can do and should do to prepare oneself, by purity, so as to reproduce His laws in all functions of life in process of evolution. Man is the being in whom the powers of truth and light and the powers of his own nature are at perpetual war, the one struggling to root out the other. In the material body which the Supreme Self has evolved we have two systems in which Its manifestation as Cosmos is complete—the one, the Mental, and the other, the Material, each having its own law of

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* Encyc. Brit.

existence and working. These two systems constitute the Embodied Self: the one, the inner movement, and the other, the outward life, of the individual. Starting from this primary data, Astrology explains the past, present and future of these movements, their character and their capacity by the fundamental division of the planets into *Benefics* and *Malefics*. Jupiter, the largest of all planets, signifies the Universal Mind, the Divine within everything, possessed of its unity of all diversities, infinite in its scope but one in its works, in which these two movements are formed, the one creating and delivering currents of life and the other, using them, thus giving rise to the multitudinous activities of existence and all its inscrutable mysteries. Jupiter is a *Full Benefic* and his position in a horoscope indicates the measure of help which the individual will evoke from Above. Jupiter is therefore said to preside over the "Store-House"—the Store-House in which all forms exist, out of which all manifestations emanate, into which all these vanish. He is never a *Malefic* as he is beyond the sins of the Lower Self. He is the Ishwara of the Planetary Logos. His deity ‡ is Indra, the King of the Gods.

Next to Jupiter is Venus of overpowering lustre, the Jivatma of the Planetary Logos, a fragment of Ishwara with name and form, wrapped up in the body and held captive by the instincts of animal life in the universe. The Jivatma may either be stirred by true devotion to Him, and, redeeming his lower nature, evolve towards union with Ishwara, or, sense-struck, plunge into the ocean of desire and remain slave to Maya (Delusion). Venus proclaims the stage of evolution of the Jivatma. She is not a full *Benefic*. As a reflection of the splendour of Ishwara, she is all powerful, but by identification with the animal kingdom, built by Ishwara for her dwelling, she becomes ignorant and helpless—as far from the God-idea as she is near. Therefore, she is a *Benefic* and *Malefic* planet. Her Deity is Indrani, the wife of Indra.

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‡ Idandra, changed into Indra, (*Idam Pashyati*, who sees This, who sees the not-Self) is the name of Ishwara.—*The Aitareya Upanishad.*

She is blind of one eye : and the products of her activity on the lower plane are those of a game of a blind man's buff. Lower down the plane of Venus is the realm of abstract thought, creative reasoning and serene intelligence. Planet Mercury is bidden to reveal the nature and capacity of the individual on this plane. Mercury is said to preside over the Play-Ground, for there, in his plane, the twofold activities of the mind are set in play towards a definite end—a perpetual game of see-saw between the law of its own inward movement reflected from that which is beyond, on the one hand, and all forms of mental life on the other, so as to obtain a result conformable to the Parent Will. Therefore, Mercury, as far from the God-idea as he is near, is a *Benefic* and *Malefic* planet. His Deity is Vishnu, the Preserver of the Laws of the world, the God who follows nature in all her forms to maintain them. The fourth is the plane of the Moon, the plane of Manas (mind), the receptacle of an endless diversity of forms, names, assumptions and sensations. The Moon declares its nature and capacity. The Moon—Manas—may either be a luminous God in the individual, inspiring him to happier ascents and conquest of worldly desires, embracing a knowledge of the One from whom she derives her light, or, her growing splendour may be enshrouded in ignorance, her submission to the outer senses, to the animal man, may impede the bounty from the "Store-House" of the Planetary Logos. She is said to preside over the Natural Waters of the Earth. Mind, like a stream, runs through myriads of different channels and takes the color of its contacts. Water is the softest and, at the same time, the most potential on earth. Hence, mind, divine in its essential nature and, for that reason, a *Benefic*, is also a *Malefic* by union with the perishable. Her Deity is Varuna, the God of the Waters. These four entities constitute the Mental system.

Wrapping up and obscuring these entities is dense matter, the physical body, the seat of an unceasing lust for food and never-sated thirst, the eater and the self-nourisher. Mars is its God. He presides over the Fire-spot, for man is built up of a number of fire-atoms and is the summation of an endless

process of combustion and alimentation through and through. Mars shows physical valour, so essential for the acquisition of existing objects, and the establishment of fertile fields for material pleasure. In the Vedas, Agni is described as the Son of Strength. Mars is a *Malefic*, because, eternally far from the God-idea, he sustains and nourishes the transient and perishable. He finds his salvation in the God Subramanya, the Ideal Child of Action, the Warrior God against the Asura (demoniacal qualities) in the battle field of the universe, the antagonism of the latter taking colossal forms. The two wives of the Deity emphasise His devotion to Matter. With terrible obstinacy the war is waged until the Asura grows into the recognition of his subsistence on the Deva. The eventual enthronement of the latter on the back of the former signifies the final adjustment between the two forces, the adaptation of the one to the other. Right activity consists in the harmonious combination of the material and the spiritual. United to and preserved in the physical body of man is its power of activity in the outer world—the scheme, "ungodly" in its nature, which descends into and drags, in the mire of degrading desires and superstitions of the world, the lower mind of man. Planet Saturn, lame, and of pale-dead colour, represents this form of physical activity. Mars claims the service of Saturn, both equally removed from the God-idea. Saturn takes hold of the advantages of the external world, pulls by his hand, bites with his teeth and tries to maintain them. He tumbles down of his own weight, under his ballast of goods, and, as comprehension increases, limps along in the wake of events and improves by what he rejects. One experience of his is swept away by another. Therefore, Saturn is said to preside over the place where *Sweepings are gathered.* All physical experiences and sensations, so much needed for the training and development of the evolving Ego, proceed from the plane of Saturn. Saturn, in the Planetary Logos, governs the domain of activities in which is rooted the processes of other planets and which blossom into experience. Saturn is the 'Creator' of the Planetary Logos and without him all other planets must go to sleep. Therefore, his Diety is Brahma, the Creator. Where, in a horoscope, Saturn is ill-

placed, weak and besieged, the individual will be tactless, intractable and shallow-minded. Where he rises well-dignified, the individual is firm, considerate, austere, sympathetic and of an esoteric turn of mind. Saturn and Mars are malefics and when, in a horoscope, they rise powerful, in conjunction, the individual puffs with rage and folly and a heated imagination. One more planet remains and, that is, the Sun, the centre of the Solar System, round which the six Shining Ones revolve; for, the Sun in the Planetary Logos represents the Life-Energy of the universe—the Prana that sustains all inward and outward activities. The Upanishads tell us that without Prana, Atma itself cannot move. Its activity in man is sixfold. Proceeding upwards from the lowest plane that we know of, we find, there, Prana grasping, oppressive, and selfish under the encumbrance of ignorance; in the physical body Prana exists as hunger for food, thirst, lust, nourishment and strength; in the mental, we realise its existence as thought, impulse and sensation; in the plane of Mercury Prana is discrimination and contemplation; higher up, in the plane of the Jivatma, Prana is mainfest in Will-Power; in the highest of these, the plane of Jupiter, the activity of Prana is the emanation of the teeming myriads of world-systems and universes in endless space. Therefore, verily, it is said that the Sun (Prana) presides over the Place of Worship: the Shining Ones will have neither existence nor movement where Prana does not abide.

It follows then that these two systems, the Mental and the Material, act on each other, the one representing the inward movement into the All, and the other, a multiplicity of forms constituted from it. The one *thinks* and the other *works*. *Benefics* on the Side of Thought and *Malefics* on the Side of Things. The one represents the God-idea and the other the Sense-idea. *Malefics* conduct the movements of the world and *Benefics* express the law of energy at work. *Benefics* furnish a solution of the world-problem, while *Malefics* render it more and more incomprehensible. *Malefics* improve by denials, while *Benefics* are self-sustaining. *Benefics* progress by comprehension, while *Malefics*

jmprove by sweeping away ignorance. *Benefics* improve by what they take in and *Malefics* by what they ignore. *Benefics* belong to the higher plane and *Malefics* to the lower. The mutual dependence of the two systems is functional. In the purification of thought and assumptions is the solution and adjustment of the Side of Things. *Malefics* co-operate with and become *Benefics* by a process of dematerialisation—now receiving, now rejecting, now accepting, now denying. Both express the same law—the law of the timed operations of Nature—the Material merging into the Mental and the Mental falling to rest into the bosom of the Eternal. Astrology, then, is the lamp of the law of the world-systems, aiming at the affirmation of the Reality which is the recognised theme of all religions. I have enlarged on this occult side of the subject at some length, because a knowledge of it gives a clue to the labyrinths of Astrology. Did I aim at completeness, I might pursue these studies and describe the relation-values of planets and the methods of applying these principles to exactitude. But it would be too long to be included in a brief introduction like this. I reserve it for another book. I must also say a word on the Dragon's Head and the Dragon's Tail. Both are *Malefics*: where in a horoscope Rahu rises powerful, the individual receives a chequered career and learns the bitter lessons of life—by personal experience, experiment or speculation. Kethu, powerfully located, is less trying and progress comes to the individual—through analogy, observation and faith. Astrological occultism teaches us that these seven Planets represent the seven Planes of Consciousness, from dense material body to the innermost shrine wherein dwells the Supreme.

* * * the great world's altar-stairs
That slope through darkness up to God.

Here, is a theory of life which Astrology uses for the purpose of instructing the progressive soul as to his prior and future state of existence, warning him of the one law at work, indicating the right track and the right method of activity, the nature of his faculties and their limitations, the penalties of violations, the reward for merits on the great stage of the world's

existence. It must be borne in mind that the narratives given of each of these planets such as the residences, statures, colours, characteristics and other details, which to the ignorant may seem a curiosity of antique literature, are all standpoints which the sages have adopted in order to teach us to determine the signification of the planets in respect of the several physical and mental qualities and enable us to purify activity, win merit and procure salvation. Let no man, then, be so simple as to suppose that the planets possess a jurisdiction similar to his own and that his own condition is perhaps as excellent as theirs. The attributes are merely cloaks. Common people, the barbarous and the uninstructed had no place in the scheme of the esoteric teaching of the Rishis. The true doctrine of the mysteries which was the mine of their intellectual wealth was divulged only to the "elect" candidates as a reward for their life-long practice of virtue and wisdom. That has been the rule with the sages of India from pre-Vedic times, and in Greece, Egypt and everywhere else.

Unto you is given to know the *Mystery* of the kingdom of God : but to them that are without all these things are done in parables.

The same enigmatical manner we trace in the pictorical representations of the Zodiacal signs the names of which are already familiar to the reader. The following lines will enable the reader to remember them and their order easily:—

The Ram, the Bull, the heavenly Twins,
And next the Crab, the Lion shines,
The Virgin and the Scales.
The Scorpion, the Archer and the Sea-Goat.
The man who holds the Watering Pot,
And Fish with glittering tails.

The twelve signs of the Zodiac respectively represent, the head, face, breast, heart, belly, navel, abdomen, genital organ, tooth, eyes, two knees, two ankles and the two feet of Kalapurusha. Astrology has thus given birth to Chiromancy, a branch of which is Palmistry in which the influence of the planets are indicated by the mounts, lines and marks on the palm. That

this system of astrology flourished in the olden days, and was enjoyed to a wonderful degree, is evident from the several exhaustive works on the subject in India.

It may perhaps be useful to say a few words by way of defining the six systems which constitute the Science of Astrology. They are (1) Mundane or National Astrology (2) Atmospherical Astrology or the Annual Horoscope, (3) Genethliacal or Natal Astrology (4) Transit System, (5) Horary Astrology (6) Election System. Mundane astrology deals with celestial phenomena such as Equinoxes, Solstices, New-Moons, Eclipses, Planetary Conjunctions and Comets. The time of their occurrence is ascertained to the second by mathematical calculations. It also includes a study of the influence of these phenomena upon countries, nations and peoples. The study is more or less mechanical and much easier than that of any of the other systems. Our Almanacs are based upon this branch. Atmospherical Astrology or the Annual Horoscope is the art of foretelling the condition of the weather, the nature of the season—a function that is now attempted, in a way, by the Meteriological Department of the Government. Forecasts of weather registered by this Department are often known to prove incorrect. I venture to think that it would be well for the Government to encourage the study of at least this branch of the subject which, to be sure, will amply repay investigation. The observations recorded by the Department may be considerably strengthened by a study of this system. The results will then be far more satisfactory. Chapter 41 treats of the influence of the planets, under this system, on rainfall, agricultural growth, metals, fluid substances and seeds etc. Forecasts are made from the nature of the planet that presides over each of these during any given year. The most interesting, and at the same time the most complicated, is the Natal branch which deals with the individual horoscope and foretells the character and destiny of the native from the Rising Sign and the positions, aspects and conjunctions etc of planets at the moment of his birth. Chapter II of this book is a study of the effects of the Rising Sign (Ascendant) and the position of planets at the moment, of a child's birth by the ordinary rules of this branch.

The whole system turns upon the actual moment of birth ; and the determination of that moment and the then Rising Sign are the most important. The figure, commonly known as a horoscope, contains the twelve Divisions of the Zodiac, described above as the twelve Signs. It is usually drawn in a square form, the one recommended by Jaimini and which is easily understood. The zodiacal places of planets for the required time can be ascertained from the *Dhrig-Ganitha* almanac. *or. The Indian Ephemeris.* In Natal Astrology we realise that man has a sphere and a *habitat* in the system of the universe, that his individual power and fortune, in the course of his career, rest on universal law. the operation of which, before and behind him, is revealed by the celestial bodies, and that he is in the care of a Providence without whose knowledge no infant can cry. But the inner secret of the science, briefly outlined in the preceding pages, is only for those who, having realised that some light upon the problem of of existence is attainable, approach it, not in the spirit of satisfying a low curiosity, such as, for instance, the determination of the date of a prospective promotion or a preferment merely, but to gain an insight into the actual nature and influence of the sublime forces at work. into the essence and nature of his origin, his powers of self-reliance which no human thought can span, and the grand possibility, which is the right of every child that has come to birth, of raising his own conduct and vision to the loftiness and precision of natural agents. no matter whar prize he pays for it. It is then that he comprehends that his essential stature, as a physical and intellectual being, is such as no human legislation or propaganda can alter and that every confusion that besets his career can be converted into wholesome force. To the fool who thinks that he is perfect. that his mission on earth is a festival, horoscopy has no message. A brief outline of the Lunar Horoscope or Transit system is given on page 206. The Horary system deals with the art of foretelling the result of any undertaking or transaction. The Rising Sign and the zodiacal places oft he planets are determined, for the moment of asking the question for horary answer. The scope of this branch is limited to the prediction of events relating to the immediate future.

I next come to the subject of this book, the Election system. Here, the work of astrology becomes complete. It is here that the science does substantial service to the student. The Election system is by far the simplest and the most useful, from the point of view of the daily life of every man. The study is based upon the principle that the condition of the celestial bodies has a significant and perpetual bearing upon every department of his activity. They cause regret or happiness, disgrace or respect, failure or success, profit or loss, poverty or wealth, according to their situation in the heavens and the quality and the quantity of the influence they shed upon the activity of the individual at the time. It is a study of the highest importance to every one wishing to understand the fortunate time for performing a function, for celebrating an event, for starting a concern, so that he may achieve the best possible results in accordance with his desire and efforts. The instructions are simple, clear and to the point. There is no important function left out that the man of the world may need. Every one has his fortunate and unfortunate moments, his own fruitful or good-for-nothing planets, his adverse Signs, Thithis and Asterisms. The Election system teaches us to think and help ourselves in our daily lives in the astrological way. The other five systems tell us mainly, among other things, what lies in the womb of the future, *given the Rising Sign of the Zodiac and the planetary positions for a particular moment.* The province of the Election system is different. It tells us *what should be the Rising Sign and the configuration of planets etc. at the time of commencing a good function.* Here, the reader understands the strength and quality of each planet or asterism, its separate and conjunctional influence, the measure and quality of its aspects and the particular function or functions in which it manifests its sympathy. In the Foreword, the learned author recommends daily study of the Panchangam, for a knowledge of the day, the Thithi, the asterism, the Yoga and the Karana is the first requisite for a correct application of its methods. This book and a copy of the Almanac are all that is required to enable one to follow the rules in practice. Every effort has been made in the translation to explain fully all astrological terms; explanatory

notes and illustrations are also added, wherever necessary, so that any layman could apply the rules without the aid of an astrologer. The reader must first study the *Appendix* and become familiar with Thithis, Asterisms and Planets and other details. Chapters 33 and 34 may next be perused with advantage as they contain lists of most of the Constructive and the Destructive Yogas besides an explanation of technical words. This done, it would be easy to follow the other chapters.

There is a time for sowing, a time for reaping, a time to get married, a time for healing, for surgical operation, for taking medicine, for turning the first sod, for heaping up money or grains, for discharging a debt, for starting on a journey, for building, for buying and selling, and for the various other functions on which health, happiness and success depend. One outstanding feature of the 'Election' is the predominant influence ascribed to Asterisms. The Thithis and their Yogas also play an important part. Herein lies the completeness of the study of astrology. To study the Thithis, Asterisms, Yogas, and Karanas etc. is to study the Election system, and to understand the Election system is to understand the science of astrology in full. In Vedic times the celestial latitude was divided into 27 equal parts or Nakshathras. Modern science has divided it into degrees, minutes and seconds. Each Nakshathra (asterism) was divided by the ancients into 4 quarters, each quarter being known as a Nakshathra-Padha or a stellar-quarter. It is wonderful to think how the old-world geniuses discovered these minute points in the heavens and compelled them to a prophecy of the monsoons etc. The Vishnu Purana, one of the oldest of the Puranas, refers to Nakshathra-Padhas (stellar quarters) in ascertaining the vernal and the autumnal equinoxes. There were those, in the Vedic and pre-Vedic periods, who held that the total number of asterisms were 28, including Abijith. This asterism occurs in two or three places in this book. It is an intercalary asterism formed by the contiguous parts of the 21st and the 22nd asterisms—Utharashada and Sravana. The Lunar Zodiac, however, contains only twenty seven. Abijith was expunged long ago and does not

occur in any of the other systems of astrology as far as I know. The Samhithas make mention of twenty-eight, including Abijith, but writers life Prof. Max Muller are of opinion that the original number was twenty seven.

Want of space forbids further development of the subject and a detailed examination of the subtler principles. The farther we go into the study, the deeper the revelations. To one who has carefully examined the Six Systems, the whole universe will seem an Institution of Astrology. Planets foretell the condition of the atmosphere, the nature of the seasons, the condition of plant and animal life, the disposition of the mind, and the course of man's destiny. The mental and the physical qualities of man are moulded by the quality and influence of the stars and planets to which everything else in the world is subjected. Moving inwards the Clock of Astrology indicates the 'mental variety' in man, the path of experience and renunciation, by which the evolving Ego, abstracted from all earthly considerations, becomes one with the Divine. Moving outwards, the Clock declares the law of the world-events, the destinies of nations and of individuals, on every side of existence. This is its 'physical variety.' The inward movement of the clock shows the religious, as its outward movement, the business side, so to speak, of the One Life that pervades the universe. The world is the shop, the planets and the asterisms are the Directors, and Cause and Effect, the Chancellors of the Exchequer. It has been said that planets influence the destinies of nations. Furthermore, each planet has its own World-System—a Race of Humanity, specifically embodying the strength and qualities which that planet stands for. We have the Solar Race—the Race of the Sun, the planet who, as already observed, represents Prana. King Rama with his bow, illustrating the law of heaven to raise what is low and bring down what is high. Hanuman of indomitable spirit, of pervasive and ubiquitous nature, Ravana stern, severe and unbending were all manifestations, by the Jivatma, of Prana-Sakthi, the predominant quality of the Sun, which was generally distributed among the people of the Solar Race. We have next the Lunar Race. Yuddhishtra, the meek, Bhima, the vindictive, Arjuna,

the chivalrous, the diplomatic Krishna, the generous Karna, the devoted Ghandhari, the high-souled Bhishma, the blunt Balarama, the imperious Droupadhi, the loyal Drona, the jealous Dhuryodhana and the unprincipled Sakuni were all of the Lunar Race—the race of the Moon in which the qualities of the Mind—the realm of the Moon--were prominently brought into view by the Jivatma. Valour and heroism were the key-note of the Solar Race as ambition and chivalry were the key-note of the Lunar. The former represented the Sun (Prana-Sakthi) ; the latter the Moon (*Manas).

The present is the race of Mars, embodying the utilitarian spirit which is the predominant quality, as stated before, of Mars. Mars, as described in the preceding pages, is the Deva of the material plane. The growing spirit of utility has called to its assistance electricity and steam, has seized upon the hidden wealth in things and transformed them into handmaids to administer to all the wants of the body. In the unceasing struggle of life, he (Mars) spans the heavens by Zeppelins and sounds the depths and shoals of the ocean by sub-marines—all prompted by earth-hunger. The war that is now going on in Europe is a demonstration of the activity of the Jivatma, influenced by Mars—the utilitarian spirit. In the use that is now made of Zeppelins and sub-marines, we have witnessed the tragic phases of the activity attributed to him by the doctrine of astrology. Modern utilitarianism, distributed by Mars among the race, is making such revolutionary discoveries that one would wonder if the world will cease to marvel at the achievements of the heroes of the Solar and Lunar races. If valour and heroism, ambition and chivalry, were the respective distinctions of the Solar and the Lunar races, gluttony and utilitarianism mark the race of Mars. In the coming race, the influence of Mercury is bound to predominate, and the geniuses that now and then appear in different parts of the world, few and far between, give promise of a race wherein intellectualism will be the paramount force, manifested by the Jivatma.

* Manas is defined in the Upanishads as the organ of thinking, pervaded by the senses.

I have ventured to expatiate upon the subject of astrology, at some length, not because books are written but because I have found its truth attested in my deepest experience. In my present method of life is the confession that I do not know what to do with the promise of Brahma-Rundhra and I am pretty sure that, were it possible that I should not be born, there would be no gap in the system of the universe. But, having come to birth, the chief question is how to be guided in the pursuit of worldly happiness? It is easy to marry in haste, to unite in passion and propagate, to build a mansion and multiply luxuries *ad infinitum*. All these things are as much the need of the inferior animals as of mine. But the question of all questions is the question when shall I marry, when shall I unite in sexual love, how shall I build, enjoy, move, preserve health and prolong life and so discipline every function of existence as to evoke the true melody of life, and procure greater and more lasting achievements by co-operating with the laws of nature? If these are important matters for consideration, if marriage and sexual union are indispensable to respectability and happiness, on this side the grave, and if the universe is governed by a law, and *is* law itself, where is the wisdom in ignoring or denying the existence of a law for determining suitability of marriage and the time for celebrating it, so that the union may be fruitful of mutual bliss and the offspring, such as the married couple may be proud of? Divorces and futile marriages are only accounted for from the standpoints of astrology. Sir Bulwer Lytton, in pages so charming, has stated that the world's great question is "What will he do with it"? More momentous than that is the question "When and how will he do it"? To this astrology alone has the right answer. As in food, medicine, or music, so in Time, it is *selection* that determines the results.

What, it may be asked, about the objections raised against astrology? No good purpose is to be served by instancing in detail the misconceptions that obtain among some professional astrologers and among some of those who have sought their aid for astrological information. Want of skill in the astrologer is by

no means the only cause for the failure of any prediction. There are also certain rules which the querist himself has to observe, even if the object of consulting astrology be, as in many instances, to satisfy a low, if not an insincere, curiosity. I, as an astrologer, deserve neither praise nor censure. My defects may be due either to poverty of genius or to imperfections of character. What matters it to astrology that my plea for the study of it here seems puerile and my style unconvincing ? To reject the science on the score of an incorrect prediction by some astrologer is fatal to all sane investigation. There are only two methods of arriving at the truth—personal research and the testimony of others. One must approach the subject in the spirit of a humble pupil of the great sages and pursue its study, for a knowledge of astrology will *alone* reveal the secrets of astrology. A judgment not founded upon any of these two methods is not entitled to any weight. Nature unfolds her secret to him who pursues its study in a disinterested spirit. Those who study it merely from a professional point of view can scarcely hope to contribute to the advancement of the science.

It may, perhaps, be appropriate, in this connection, to quote the reassuring words of Dr. Huxley. "Looking at the question from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's ; no being endowed with the powers of influencing the course of nature as much greater than his as his is greater than a snail's, seems not merely baseless but impertinent. Without stepping beyond the analogy of that which is known it is easy to people the cosmos with entities in ascending scale until we reach something practically indistinguishable from Omniscience, Omnipotence and Omnipresence. If our limited intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, can mirror the whole past and the whole future." This philosophy of

a possibility, of Dr. Huxley, after the methods of Science, must slumber beside the visions of the mighty Sages of India, after the methods of Intuition. Science can go no further than recognise the possibility, in such matters, for it can only describe what is perceptible to sense. But the point on which I wish to insist is more clearly brought out by Dr. Richard Saunders, (1671) a voluminous writer on these subjects who seems to have felt something of the truth of this ancient and singularly fascinating science. "The stars", he says, "have such an influential power over us that we act by them, and though *they are but Second Causes*, their influences do so necessitate us that we cannot avoid their fatality, *unless* we have recourse to the ***First Cause*** which governs this all".

The precepts of astrology are founded upon the law of the First Cause the doors of which are open to the intuition of the Yogi. Galileo's law of falling bodies and Newton's law of motion were all intuitions. Indian astrology is waiting for some historic genius who, armed with a salutary love of science, will demonstrate its actuality at the bar of the realism of modern thought. No human effort can deprive a science of its importance which the most enlightened of all ages have contributed to build up. And, as long as human judgment remains sound and well-balanced, the testimony of a Garga, Parasara, Varaha Mihira, Pulaha, Chayana, Brigu, Vyasa and other illustrious luminaries will be entitled to decided preference and veneration.

I must here express my gratitude to Pandit Sri. Saptharishi Bhaghavathar Avl. of Tanjore for his scholarly services in the uphill work of manipulating and editing the original Samskrit text. Those who are able to love Astrology will be interested to learn that an Association has been formed with the object of promoting the Study, Investigation and Practice of the Science, and that this Book is issued under its auspices, in the earnest belief that every reader will, by his affectionate attention to its precepts, call the blessings of the Hierarchy of Planets on his exertions, so requisite for his well-being.

***January*, 1917.** **N. P. Subramania Iyer.**

KALAPRAKASIKA.

FOREWORD.

CHAPTER I.

I worship the Eternal Narasimha Deva, brilliant as the spotless crystal and eternally seated with the Goddess Maha Lakshmi on the throne resplendent with gems.

I adore Viswaksena, the Commander-in-Chief of Mahavishnu, the Wearer of the Discus, by meditation upon whom all impediments vanish at a distance.

I go unto the lotus feet of Vadhula Varadachary for shelter, by contemplating which all obstacles disperse.

I offer my humble salutation to Narasimharya, the head of the family of Vadhoola, who easily bestows on his devotees all enjoyments here, on earth, and salvation, hereafter.

I prostrate myself at the feet of Samarapungava who has received the grace of Kantopayantra Yogindra, and is well-versed in Logic, Grammar, Mimamsa and other sciences and whose incarnation has made the world happy.

Having thoroughly mastered the ancient text books on the science, I, Narasimhan, the son of Varadarya, of the family of Baradwaja at Proudarayapuram (Poli-Pakkam) distinguished for virtue, learning and parentage, propose to write this book, Kalaprakasika, embodying the essential principles of the science of Astrology.

The student trying to master the contents of the various ancient astrological works is likely to feel bewildered, finding them too high and elaborate ; only here and

there does he find any nutriment to his mind. The aim of this compilation is to present the substance of the several astrological texts in a concise and intelligible form. In preference to other works, such as *Muhoorta Paddhati*, on the subject, I trust that this treatise of mine will be appreciated by the world for whose benefit it is intended.

Study of the Panchangam.—He who makes a study of the Panchangam (almanac)—the Tithi, the Varam, the Nakshatra, the Yoga and the Karana of every day—becomes free from all sins. Knowledge of Tithi brings prosperity; knowledge of Varam prolongs life; knowledge of Nakshatra causes the destruction of sins; knowledge of Yoga gives immunity from disease; knowledge of Karana leads to success in all endeavors. Thus, "Pancha-angam" (the five Angas or Limbs) bestows five kinds of blessing. To the best of "Dvijas" a knowledge of astrology is absolutely essential, for, thereby, he obtains the fourfold bliss, namely, Dharma, Artha, Kama and Moksha. He who, without a proper study of the authorities, professes to have a knowledge of astrology, administration of justice, penal laws, or medical science, is said to commit a sin equal to that of murdering a Brahmana. He who pretends to a knowledge of any science without a careful study of the authoritative texts thereon—be he painter, poet, physician or astrologer—is condemned to hell, as long as the Sun and the Moon endure. But he who interprets the science in the light of the authorities, with a knowledge of its theory and practice is said to meet with a reward greater than that bestowed upon the performer of Asvamedha sacrifice. In the same manner, the astrologer who has a thorough knowledge of the beneficial and adverse effects of a Muhoortha, receives a benefit, meritorious to him beyond measure and is praised in the three worlds. Any treatise on astrology should be based on accurate and well-grounded knowledge. Charlatanry is a crime. The true

astrologer must be regarded as divine. One who does an act of dishonour to him loses the rewards due for all one's acts of virtue.

Just as a lighted lamp illuminates the objects around it. " Kalaprakasika" mirrors the quality of Time. Though there are more elaborate treatises on the subject, I trust that to those who have an eye for real merit this book will be of absorbing interest. Good and evil are the constitutive elements of Time. A day, absolutely auspicious and devoid of adverse moments. is rare even in the experience of the Devas ; it is the duality of both. Innumerable are the adverse influences that manifest through each one of the twenty seven asterisms ; and there is no asterism but manifests some unfavourable quality. As, therefore, it is impossible to find a wholly auspicious day it would be well to choose one in which there is a preponderence of benefic, over adverse, effects. * * The following texts have been consulted in the compilation of this work:— Vahsishtam, Kaladheepam, Kaladharsam, Paddhathi, Naradheeyam, Ahthrayam, Vachaspathyam and several other authorities.

JATHA-KARMA—THE CHILD'S NATIVITY.

CHAPTER II.

This Samskara, known as Jatha-Karma, should be done immediately after the child's birth. The learned say that the appropriate time for the function is before commencing to suckle the child or before cutting off the navel string. If, however, one should miss that period, an auspicious day, thereafter, (after cutting off the navel string)

should be selected according to the rules. The father should have a look at the child at a very lucky moment so that their lives may be fruitful of mutual good. To see the child when the rising sign is a fixed one, and the moon well-dignified, improves health, prolongs life and increases prosperity.

Birth (by astrology) is determined in three ways—(1) The moment of appearance of the head, (2) The moment of appearance of the tip of the nose, (3) The moment of parturition of the child. The position of the planets must be noted the moment the nose is sighted. [In practice, however, the 3rd alone constitutes birth.] The father must look at the child soon after its birth. In doing so, it is stated that the father discharges his duty to his Pitris (fore-fathers). He should, then, with the permission of the Brahmanas, have his bath with clothes on, in a river or a tank, facing north. Anger, niggardliness, contempt for the Sastras, indifference to the advice of learned Brahmanas, ill-merited charity, atheistic turn of mind—all these should be flung away, for they prove fatal even to Indra's son. Gifts of cow, earth, gold, cloth, jewel and sesamum, and paddy seeds should be given away. This over, the strength of the Lagna (the Ascendant) should be considered, because the learned in astrology give much importance to the Lagna. The birth of the child must be made known to the astrologer who will note the configuration of the planets at the time. The astrologer must not however be approached empty-handed. If the father be an astrologer himself, he may reflect upon the quality of the horoscope himself.

* * * *

General Judgment on a Nativity.—The Sun, the Moon, Mars and Kethu, occupying the Lagna (Ascendant) affect the parents and the child adversely. The mother will die if the 2nd house be occupied by the Sun, Saturn and Mars.

Mercury in the 3rd house brings evil on the mother. Rahu in the 4th house hurts the child. The Sun, the Moon, Saturn and Mars in the 5th house cause evil to the parents, brothers and the native. The moon in the 6th house in conjunction with a malefic planet causes danger to the life of the mother.

Any malefic in the 7th house will cause evil to the mother.

The Moon in the 8th, 9th or 10th house, without Jupiter in any of the quadrants (1st, 4th, 7th and 10th houses from the Lagna) has an adverse effect on the son.

Any planet in the 11th house produces good. The Sun, Saturn and Mars in the 12th house bring evil on the parents and the son.

The Sun in the 5th house, the Moon in the 7th and Saturn in the 10th house prove fatal to the son, the mother and the father respectively.

Any planet in the 8th house produces evil. Mars in the 8th house causes danger to the uncle (of the native). Mars in the Lagna (Ascendant) with the Sun and Saturn in the 7th, 3rd or 2nd house causes danger to the child instantly. The Moon in the 4th house, and Mars in the 7th cause danger to the mother within seven days.

The Sun and Saturn in the 12th house, and waning Moon in the 7th cause danger to the father instantly; if aspected by benefic planets the father will live three years.

Rahu and Kethu in any of the Kendras (quadrants) aspected by malefics cause danger to the life of the son. The same planets in the 9th house, aspected by malefics, bring evil on the father in three days.

Malefics in the 3rd house have an adverse effect on the brothers. If the 3rd house be occupied by malefics.

aspected by such, the brothers will be quickly affected. If aspected by benefics, they will be affected in eight years.

Saturn in the Lagna (Ascendant) in conjunction with another malefic, causes danger to the life of the native in sixteen years. Saturn and a malefic planet in the Lagna aspected by malefics cause the same result in a month or in a year.

The Sun, the Moon, Mars and Saturn occupying the 5th house have a tendency to affect the lives of the father, mother, brothers and of the native respectively.

Saturn in the 7th house affects the father. The Sun in the 7th house affects the mother. Mars in the 7th house affects the native.

The Sun, in conjunction with a malefic occupying any of the movable signs such as Aries or Cancer, affects the lives of the native and his father by means of poison, water or a weapon.

Saturn in the 4th house, the Moon in the 7th and Mars in the 10th cause danger to life by drowning in a well, or by means of a rebellion. The Sun and the Moon, stationed in Virgo, having the aspect of malefics, produce danger to life by means of water or rebellion, if Virgo be the Ascendant in the Radical—horoscope of the child at birth.

The Sun in Pisces, and the Moon in the 7th sign therefrom, (Virgo) in conjunction with a malefic surely produce danger to life through women living in the house of the native.

Death by fire or by trident occurs when the 4th house is occupied by the Sun or by Mars and the 8th or 9th house by the Moon. The Sun in the 4th, Mars in the 7th and Saturn in the 10th cause destruction by weapon, by fire or by apparition.

Saturn in the 2nd, the Moon in the 4th, and Mars in the 10th produce harm through wounds or vermin.

Mars in the 5th, the Sun in the 10th, and the Moon in the 8th cause death by means of trees, or conveyances such as carriage or horse. If Gemini or Virgo be the Ascendant, and the Sun and the Moon, aspected by malefics, occupy the same, there will be likelihood of death by drowning or from horned quadrupeds or from a tiger or any other beast having his teeth for his weapon.

* * * *

Bhava relating to Son and Wife.—If the 5th house from the Lagna (Ascendant). or from the house occupied by the Moon be held by its lord, or by any other benefic, or aspected by a benefic, the native will have good sons; otherwise, there will be no son.

Mars in the 5th house causes danger to the life of the son.

If the 7th house from the Lagna (Ascendant) or from the house occupied by the Moon be ruled by benefics the native will have a virtuous wife. This effect will be vitiated if the 7th house be aspected by a malefic. The wife will be adversely affected if Virgo be the Lagna (Ascendant) and the Sun occupies it, with Saturn in Pisces. The issue will be the same if the 7th house be occupied by the Sun, with Venus in the 5th or in the 9th house from the Lagna—any Lagna.

If the 4th and 8th house from Venus be occupied by malefics, the wife will suffer by means of fire or from a fall.

If, at the time of the birth of a person, the house of Saturn or Mars be the Lagna the 7th house being occupied by the Moon and Venus, he will either lose his wife early or, she will remain barren of children.

If the 7th house be occupied by Venus or the Moon aspected by male planets, the native will marry a girl of suitable family.

The Sun in the 6th house and the Moon in the 12th tend to make the husband and the wife blind.

A person, born when the Moon is in the 10th house, Venus in the 7th and malefics in the 4th house from the Lagna (Ascendant), will himself bring about the ruin of his family and will be the last of his race.

The Moon in Taurus, Cancer or Scorpio makes the native liable to diseases of the skin.

If malefics, not in touch with benefics, aspect the Lagna (Ascendant) and the Moon, and if Jupiter occupies any house other than the Kendras (quadrants), danger to the life of the father must be predicted.

* * * *

Points relating to the life of the Native.—If Rahu occupies any of the Kendras (quadrants), the native will have the risk of losing his life in 10 or 16 years, and, earlier still, if that planet be aspected by malefics alone, and not by benefics.

If the Lord of the 8th house be Mars, and Jupiter occupies it, the Moon having the aspect of malefics, the native will likely meet with death in three years, if Venus does not aspect Jupiter or the Moon.

If the Lord of the 4th, 6th or 8th house be Mars and retrograde Venus occupies it, aspected by Mars, the native will be exposed to calamity in 2 years.

If Saturn be in combination with the Sun and the Moon in the 5th house, the Native will be liable to die in his 9th year.

If a malefic occupies the 8th house aspected by another malefic, death occurs in a year.

A person born when the Moon is in Leo, and Venus in the 6th or 8th house, aspected by benefics, will die in six years.

If sign Cancer be the 6th or the 8th house from the Lagna (Ascendant) and Mercury occupies it (Cancer) aspected by the Moon, the native is likely to meet with ruin in a year.

Kethu occupying the Lagna (Ascendant) tends to cause danger to the life of the person in two months. Saturn with any other malefic occupying the Lagna (Ascendant) produces a similar effect in sixteen days.

If Saturn be in the Ascendant aspected to other malefics, the same effect will manifest in a month or in a year.

If the Moon occupies the 6th or the 8th house, there will be danger to life in a year. If the Moon be aspected by malefics the same effect will come to pass earlier. If she be aspected by benefics alone the same effect will appear in eight years; aspected by malefics and benefics together she produces the same effect in four years.

If the 8th house from the Sun be occupied by Saturn and Mars, bereft of the aspect of benefics, the father dies early.

If malefics occupy 7th, 8th and 9th houses from the Moon, both the mother and the child will be threatened with death.

If the Lagna (Ascendant) be Pisces and if the 3rd house be occupied by the Sun and the Moon the child will be liable to contract disease. The child will be exposed to the risk of losing its life in 3 days.

If the Ascendant, 5th or 9th house, therefrom, be occupied by the Moon, with the Sun in the 4th or the 8th

house, the child will suffer from bad disease and will be liable to lose its life in 3 days.

If the 5th or the 9th house from the Moon be occupied by the Sun, the child will succumb to a bad disease in 20 days.

If, at the moment of birth, the 1st, 4th, 7th or 10th house from the Lagna (Ascendant) be occupied by Mars alone, without Jupiter in any of those houses, the issue will be a still-born child. It will pass away after birth, if the Sun occupies the Lagna, the 8th house therefrom being occupied by any planet, with Jupiter located anywhere except in a quadrant.

If the 8th house be occupied by several planets the child will be alive only for a week or a month.

If, at the moment of birth, the Lagna be occupied by Mars with Venus in a quadrant the child will die when Mars makes a round and comes again to the same point of the Zodiac.

If the 8th house be occupied by the lord of the Lagna aspected by all the malefics, death will be certain in four months.

If, at the moment of birth, the Sun occupies a movable sign, in combination with malefics, danger by means of poison, water or weapon must be predicted.

The Ears—If the 3rd or the 11th house from the Lagna (Ascendant) be occupied by the Moon in combination with malefics, the native will be in danger of losing his ears (power of hearing) at once; but, if aspected by malefics, the same will come to pass in course of time.

The Eyes—Saturn in the 12th house affects the right eye; and Mars in the 12th affects the left.

The Sun in the 8th house, the Moon in the 6th and Mars in the 12th cause injury to the eye by cruel diseases.

If malefics, occupying the 3rd, 5th, 9th or 10th house, be not aspected to benefics, the ears, the teeth or power of speech will be affected.

A person born when Rahu is in the Lagna and the Sun in the 7th house will become blind.

If the 6th or the 8th house be occupied by the Moon in conjunction with malefics, or, if the Sun and the Moon be in the 8th house, there will be loss of sight, if Rahu governs the Ascendant.

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Influence of Asterisms.—A son born during the first quarter of asterism Mula affects the life of the father; if birth takes place during the second quarter of that asterism the mother will suffer; if birth be in the third quarter, there will be loss of property; the fourth quarter of the asterism is good, and the son, born during that time, will have posterity, wealth, health, happiness and power of speech, besides being esteemed by kings, though possessed of a tendency to prove a source of distress to the family.

A person born under asterism Purvashada at a time when the Ascendant is Sagittarius, or, under asterism Pushya at a time when the Ascendant is Cancer, brings trouble on the father. Birth in the first quarter of Purvashada or Pushya causes trouble to the father; birth in the second quarter affects the mother; birth in the third quarter affects the native himself; birth in the fourth is disastrous to the (maternal) uncle.

A person born in the third quarter of the asterisms Hastha and Barani is likely to lose his parents.

A person born in the first quarter of asterism Uthara-Palguni, in the second quarter of Hastha, in the third quarter of Aslesha or in the fourth quarter of Barani, affects the life of the parents; the father will suffer if the child be a male, and the mother if the child be a female.

A person, born under asterism Utharapalguni, Pushya, Purvashada, Chithra, Aslesha, Mula or Jyeshta affects the life of the father. The adverse effects referred to will disappear if the father keeps aloof from the child for 2 months, 3 months, 8 months, 6 months, 9 months, 8 years and 15 days respectively.

Birth Under Asterism Jyeshta.—Divide the total duration of asterism Jyeshta into ten parts. Birth of the child in the first part affects the maternal grand-mother, in the second, it affects the maternal grand-father; in the third, the maternal uncle, in the f urth, the mother; in the fifth, the native himself; in the sixth, the family; in the seventh, the relations of the parents; in the eighth, the elder brother; in the ninth, the father-in-law; and in the tenth, it affects everybody. If the lord of the rising Navamsa, at the time, be the Sun, the father will be afflicted; the Moon, Mars and Saturn, as lords of the Navamsas, afflict the mother, the maternal uncle and the brother of the native respectively. Jupiter, Venus and Mercury have the same effect on the native if the moment of birth coincide with Thyajjyam.

Dhina-Mrithyu and Dhina-Rogam.—If the Amsas, specified above, synchronise with Dhina-Mrithyu and Dhina-Rogam, the effect will be as stated above.

Gandantham.—The last two ghatikas of Aslesha, the first 2 ghatikas of Magha, the last two ghatikas of Jyeshta, and the first two of Mula, the last two of Revathi and the first two of Aswini are called Gandantham. This is *Nakshatra Gandantham*.

The last two Ghatikas of Panchami, Dhasami, Full-Moon and New-Moon are Gandanthams. This is *Thithi Gandantham.*

The last Navamsas of Cancer, Scorpio, Pisces, and the first of Aries, Leo and Sagittarius are *Rasi Gandanthams.*

The Effect of Gandanthams.—Nakshathra Gandantham adversely affects the parents, brothers of the native and the native himself; Rasi Gandantham affects the family to which the native belongs; Thithi Gandantham affects his parents. Some writers think that Gandantham is a thoroughly malefic period and that it deals death all round.

A child, born during Gandantham, is not likely to live long. If alive, the parents and the brothers, the grand-father and the grand-mother of the child will be affected.

A person born (1) during Vishti, suffers from poverty; (2) during Gulika, will have deformed limbs; (3) during Yama-Ganda, will not have legs to stand on; (4) during Rikthai, will be a hermophrodite; (5) during Vyatheepatham, will have defective limbs; (6) during Parigha, will lose his life; (7) during Soolam, his family will perish; he will be abandoned by his family and will have few enjoyments (8) during New-Moon, will be deprived of his lands; (9) during Vaidhrithi, the father will meet with death.

A person, born under an asterism affected by eclipse will be afflicted with disease; born under an asterism governed by a malefic, he will be troubled by his enemies.

Birth on Chathurdasi of the Dark Fortnight.—Divide the total ghatikas for Chathurdasi into six periods. Birth of a person during the first period produces no harm. Birth during the second, the third, the fourth, the fifth and the sixth periods adversely affects and causes disaster to the father, the mother, the uncle, the cattle and the children respectively.

Planets in Exaltation.—If, at the time of birth of a person, a single planet be exalted, the person will be free from all misfortunes; if two planets be exalted, he will be

the ruler of a territory; if three planets be exalted, he will be a king; if four planets be exalted, he will be an emperor; if five planets be in their exaltation, he will have the sovereignty of the earth.

The effects of planets in *debilitation* will be the reverse of what is stated above for planets in their *exaltation*. The beneficial influence will diminish according to the degree of depression of the planets.

If, at the time of birth, the Sun be exalted, the person will become the commander of an army; if the Moon be exalted, he will have wealth and corn; if Mars be exalted, he will have authority over forest lands; if Mercury be exalted, he will have fortune from royalty; if Jupiter be exalted, he will be a wealthy king; if Venus be exalted, he will have wealth from royalty; if Saturn be exalted he will be as powerful as a king.

Sunabah Yoga.—Planets, excepting the Sun, occupying the 2nd house from the Moon, produce the Yoga known as Sunabah.

Anabah Yoga.—Planets, excepting the Sun, occupying the 12th house from the Moon, produce the Yoga known as Anabah.

Dhurudhura Yoga.—Planets, excepting the Sun, occupying both the 2nd and the 12th houses from the Moon, produce the Yoga known as Dhurudhura

A person born under the aforesaid three Yogas will be well-educated, long-lived and of wide reputation.

Vahsi Yoga.—Planets, excepting the Moon, occupying the second house from the Sun form Vahsi Yoga.

Vaysi Yoga.—Planets excepting the Moon, occupying the 12th house from the Sun form Vaysi Yoga.

Ubachari.—Planets, excepting the Moon, occupying both the second and the 12th houses from the Sun form Ubachari.

These Yogas produce world-wide reputation, besides the benefits of Anabha, Sunabha and Dhurudhura Yogas.

Gaja-Kesari Yoga.—Jupiter occupying the 4th, 7th or 10th house from the Moon—this is known as Gajakesari Yoga. A person born under this Yoga will have wealth, good reputation, happiness and knowledge of several sciences.

Illegitimacy.—If the Lord of the Hora, at birth, occupy an inimical sign, and if the Lagna (Ascendant) or the Rasi (sign occupied by the Moon at birth) be not aspected by Jupiter, the native must be deemed to have been born out of wedlock.

If the Sun and the Moon together occupy an inimical sign, and do not aspect the Lagna (Hora Lagna) the birth of the person should be considered illegitimate.

If the Sun and the Moon, occupying the same sign, be not aspected by Jupiter, or, if all these three be in debilitation, the birth is illegitimate.

Sterility.—A person born when the seventh and the twelfth houses are occupied by malefics and the 5th house by waning Moon, will have a wife barren of offspring —according to some astrologers.

Enlarged Testicles.—A person born at a time when the 7th house from the Ascendant is occupied by Mars in conjunction with Venus, aspected by malefics, will have enlarged testicles to be sure.

A person born during the intervals known as Dhina-Mrithyu and Dhina-Roga, will also have similar testicles.

RISING SIGNS AND PLANETARY ASPECTS.

Aries.—If the rising sign be Aries, at birth, the native will be poor ; if the sign be occupied or aspected by Mars, the native will be devoted to agricultural work ; if the sign be aspected by Jupiter, the native will have a humble profession.

Taurus.—If, at the moment of birth of a person, the rising sign be Taurus, the person will be possessed of wealth and cows, if the sign be aspected by the Moon ; if Venus occupies or aspects the sign he will have many enjoyments.

Gemini.—If, at the time of the birth of a person, the Ascendant be Gemini, the native will be able to acquire a knowledge of all arts and sciences and will be addicted to many women, if the sign be occupied by Mercury ; aspected by Mercury, he will be learned in the four Vedas.

Cancer,—If, at the time of birth of a person, the Ascendant be Cancer, occupied or aspected by the Moon, the person will enjoy great happiness ; if occupied or aspected by Jupiter, he will have immense wealth and comfort.

Leo. If, at birth, the Ascendant be Leo, the native will be courageous, heroic and capable of prevailing over all.

Virgo—If, at birth, the Ascendant be Virgo, the native will have many wives, will give birth to daughters, and will be in humble life ; if occupied or aspected by benefics, he will have immense wealth and corn.

Libra—If, at birth, the Ascendant be Libra, the person will live in comfort, will be a man of few words, truthful and skilled in trade ; if the sign be occupied by Venus, he will be an eminent nobleman.

Scorpio—If, at birth, Scorpio be the Ascendant, the person will have a tendency to be cruel, devoid of character and mean-minded, if the sign be occupied by Mars; aspected by Mars, he will have command over armies.

Sagittarius—If, at birth, Sagittarius be the Ascendant, the native will have a disposition to evil ways, if birth takes place in the first half of that sign; if born in the second half, he will be prodigiously wealthy; if Jupiter occupies either half of the sign, the native will be a king.

Capricorn—If, at birth, the Ascendant be Capricorn, the native will have a weak intellect, wealth and happiness; if the sign be aspected by Saturn, he will have a capacious stomach and will eat many kinds of food; if aspected by benefics, he will become a king.

Aquarius—If, at birth, the Ascendant be Aquarius, the native will be poor, miserly, firm-minded, jealous, wicked and addicted to thieving; if aspected by benefics, he will be a king.

Pisces—If, at birth, the Ascendant be Pisces, the native will have a long and comfortable life; if Venus occupies the sign, he will be a king.

ON THE MOON IN THE SEVERAL SIGNS OF THE ZODIAC.

A person born with the Moon in sign Aries will have round red eyes, slightly copper-coloured; will be a moderate eater of hot vegetable food; will be easily pleased; fond of travels and sexual intercourse; will have weak knees; will have no permanent wealth; will be valiant and attached to women; will skilfully carry out orders; will have deformed nails and a scar on the head; will be self-respecting, will be the eldest of his brothers; will have lines on his palm of the shape of Sakti (a weapon); will be capricious; and will be afraid of water.

Moon in Taurus—A person born with the Moon in sign Taurus will be handsome and of attractive gait; will have stout thighs and broad face; will have a mole on a side of his hip; will be of generous nature; will put up with misfortunes; will be a man of influence; will have daughters and will be aloof from his relations; the native will have a tendency to phlegmatic affections; will lead a blessed life; will be patient; will be a good eater; will be affectionate to his wife and steady in friendship; will be happy in the middle and last part of his life though unhappy when young.

Moon in Gemini, at birth, gives the native a gallant nature, keen intellect, sweet speech and an inclination for good eating, music and dance; will have copper-coloured eyes and curly hairs; will be witty and learned in the sciences; will have a keen perception of others' motives and a handsome body; the native will be learned in the sciences; will be served and respected by hermophrodites and will have a flat nose.

Moon in Cancer—A person born with the Moon in Cancer, will walk fast with his body bent; will have a high hip; will be under the influence of women; will have good friends; will be learned in astrology; will have many houses; will acquire wealth as the waning Moon acquires light; will be of short stature; will have stout neck; will be moved by sweet words; will occupy an influential position; will be inclined to have friendship of those of quality or good position, and will be fond of water and gardens.

Moon in Leo—A person born with the Moon in Leo will be easily offended; will have broad face, cheeks and brown eyes; will have few sons; will hate women; will be fond of animal food and forests; will be angry for nothing; will suffer from hunger, thirst, stomach-ache and

tooth-ache ; will have mental anxieties ; will be generous ; will have a deformed body and a steady mind, proud and attached to his mother.

Moon in Virgo—A person born with the Moon in Virgo will acquire education easily, will have a self-sacrificing nature, a handsome face and phlegmatic constitution ; will be truthful, learned in the sciences, virtuous, cultured and fond of sexual union ; will enjoy the house and property of other men ; will live in foreign places ; will be of sweet speech, will have daughters and few sons.

Moon in Libra—A person born with the Moon in Libra will respect the Devas, Brahmanas and holy men in general ; will be intelligent and clean ; will be subject to the influence of women ; will be tall ; will have a raised nose and an excellent constitution ; will be clever and fond of travelling ; will be rich ; will have a defective limb ; will be strict in business dealings ; will be loved by the Brahmanas ; will be a benefactor to his kinsmen by whom he will be rejected.

Moon in Scorpio—A person born with the Moon in Scorpio will have broad eyes, broad chest, round shanks, thighs and knees ; will be aloof from his parents and teachers ; will suffer from illness when young ; will be respected by the king's family ; will be of brown colour ; will be of cruel nature ; will have lines in his hand of the shape of fish, will be like the Moon to the sea of his race and will have some defect in his feet.

Moon in Sagittari—A person born with the Moon in Sagittari will have a straight face and a sunken belly ; will spend his paternal property ; will be a poet ; will be a hero ; will have big crooked teeth, will be weak ; will be diligent ; will undertake various works ; will be short and deformed ; will be skilled in sculpture, will have

disfigured nails and fleshy arms; will have a keen intellect; will be charitable; will be strong in kinship, and will be amenable only to kind words.

Moon in Capricorn—A person born with the Moon in Capricorn will treat his wife and children with kindness; will pretend to be charitable; will have weak lower limbs, fine eyes, and slender waist; will grasp other people's thoughts: will be prosperous and sluggish; will have a cool constitution; will be lethargic on account of lust, will be dutiful and strong, and attached to women of low caste, and will be miserly, shameless and unrelenting.

Moon in Aquarius—A person born with the Moon in Aquarius will have a neck like that of a young elephant, hands rough with hair, will have a prominent neck-bone, will be tall; will have large feet, thighs, back, buttocks; will be in love with others' wives; will have a disposition to do evil, will be alternately subjected to prosperity and adversity; will be deceitful; fond of flowers, perfumes, and friends and will be fond of travelling.

Moon in Pisces—A person born with the Moon in Pisces, will be a dealer in property acquired from the sea, will be attached to his wife; will have a strong body, not easily fatigued by fight, lofty nose and big head; will be attached to women and will be under their influence; will have fine eyes and bright body; will unearth and enjoy hidden treasures and will be learned.

REMEDIAL FORCES.

If the planet occupying the Ascendant be also in exaltation, therein, all adverse effects will be extinguished.

If, at birth, the lord of the Ascendant, Jupiter or Venus, occupies quadrants, the native will be long-lived, will be very wealthy and will enjoy the favour of kings.

A person born at a time when any of the three planets (Mercury, Venus and Jupiter) occupies the quadrant and is strong will not be affected by the evil influences of other planets.

If, at birth, the Hora Lagna be occupied by Venus, and any of the quadrants by Jupiter, the native will live a hundred and twenty years, provided malefics do not occupy the 8th house.

A well-dignified benefic, located in a quadrant or in a trine, at birth, dispels all evil effects relating to the time of birth, as the Sun dispels darkness.

Rahu occupying the 3rd, 6th or 11th house, from the Ascendant, and aspected by benefics, destroys all impediments. Rahu, occupying Taurus, Cancer or Scorpio, produces the same effect.

Jupiter, at birth, in full strength, located in the Ascendant, in his own or friendly sign, in his exaltation, in quadrant or in trine, or in Virgottama position completely diminishes all the adverse effects of other planets.

The influence of the planets, Mercury and Venus, similarly located, is the same on adverse effects.

But Venus in the 7th house and Mercury in the 4th from the Ascendant produce no good.

Jupiter or Venus, occupying the Ascendant, gives the native a life of one hundred years. Besides, the evil effects produced by planets, located in the 8th house, will sink.

If the Ascendant be governed by its Lord, (a benefic) occupying the Navamsa of a benefic in Virgottama position, and aspected by benefics, the person will be free from the adverse effects of other planets. Some writers say

that the malefic planets, located in the 3rd, 6th or 11th houses from the Ascendant and occupying Virgottama position possess the same influence, even if the Ascendant be aspected by a malefic.

If the Moon, occupying an evil sign, at birth, be aspected by its lord or any friendly planet, the native will watch over his child as a miser his store.

All adverse effects manifest in a horoscope will vanish, if the Moon be (1) well-dignified, (2) Full-Moon. (3) occupying Virgottama position, (4) aspected by benefic planets, (5) in conjunction with benefic planets, (6) in her maximum strength.

All the adverse effects produced by planets will be completely extinguished, if the Sun and the Moon be located in their own Virgas, or in those of their friends, or in the Virgas of benefic planets, or in conjunction with benefics or aspected by them. They should, besides, be free from the inimical aspects of, or association with, malefic or inimical planets and should be strong in the Shadvirgas.

HOROSCOPY OF WOMAN.

I now come to the horoscope of woman :—

A woman, born at a time when the 7th house from the Ascendant is occupied by Venus and the Moon, will become the wife of an aged man. If malefics occupy the 7th house, she will become a *widow* in early life.

A woman, born at a time when the Ascendant is Scorpio, Capricorn, Aquarius or Aries occupied by either Venus or the Moon and aspected by malefics, will become a *prostitute along with her mother.*

If, at birth, the 8th house from the Ascendant be occupied by Mars, the woman will become a *widow*.

If, at birth, the 8th house be occupied by a malefic and the 2nd by a benefic *the wife will predecease her husband—she will die a "Sumangali."*

The Moon in Taurus, Scorpio, Leo or Virgo, at birth, gives the native *very few children.*

If, at birth, Venus be the lord of the 7th house, the woman *will have a handsome husband.*

If Mercury be the lord of the 7th house. the woman *will have a learned husband.*

If Jupiter be the lord of the 7th house, she *will have a husband possessed of good qualities.*

If the Sun be the lord of the 7th house she *will have a husband of amiable nature*; if that be occupied by the Sun. *she will be divorced by her husband.*

If the 7th house be weak and unoccupied and has the aspect of malefics alone (not of benefics) the woman *will have a contemptible husband.* She herself *will be either barren or unfortunate*, or, *will lead a vagrant life.*

If the 7th house be a movable sign and if its lord be located in another movable sign or in the *Amsa* of such movable sign, *the husband of the woman will be a traveller in foreign lands.*

If the 7th house be a fixed sign and its lord in another fixed sign, or in the *Amsa* of such fixed sign, *the husband will be confined to his house.*

If the 7th house be occupied by the Sun, aspected by inimical planets, *the woman will be rejected by her husband.*

If the 7th house be occupied by Mars, aspected by inimical planets the woman will become *a widow when young.*

If the 7th house be occupied by Saturn, aspected by inimical planets, the woman will live *a prostitute till old age.*

If the 7th house be occupied by both malefics and benefics, the woman will be *inclined to commit adultery.*

If the lord of the 7th house be a malefic and if it be occupied by Saturn and Mars, the woman will *become a widow.*

If the lord of the 7th house be a weak malefic, aspected by benefics, the woman *will be rejected by her husband* and if he be in depression, or, if he occupy an inimical sign, she will *hate her husband.*

If the Navamsa of Venus be occupied by Mars and *vice versa,* the woman will be *addicted to adultery*; if, in addition to this, the Moon occupies the 7th house, the wife will be *immoral* with the passive consent of her husband.

If the Ascendant be the house of Saturn, or Mars, or the Sun or the Moon, occupied by Saturn and Venus, the woman *will be barren of children,* if the 5th house be occupied or aspected by malefics.

If the lord of the 7th house be a benefic or if he occupies a beneficial Navamsa in conjunction with benefics or aspected by them, the woman will have beautiful hips, will be loved by her husband and will *indulge in many kinds of enjoyment.*

If the 7th house be occupied by the Sun, and if the Sun be located in his own Navamsa, the husband will be *amiable and voluptuous.*

If the 7th house be occupied by the Moon, located in her Navamsa, her husband will be of bad character; he will hold *a position of authority.*

If the 7th house be occupied by Mars, and if he be located in his Navamsa, her husband will be *bad after women and indigent.*

If the 7th house be occupied by Mercury, and if he be located in his Navamsa the husband will be *good-natured, rich and able to control his passions.*

If the 7th house be occupied by Jupiter, and if he be located in his Navamsa, the husband of the woman will have *good sense and wealth.*

If the 7th house be occupied by Venus, and if she be located in her Navamsa, her husband will be *handsome and endowed with wealth and corn.*

If the 7th sign be occupied by Saturn, and if he be located in his Navamsa, her husband will be *foolhardy* and *aged.*

In this manner, matters connected with a woman's fortune and husband should be determined from the 7th house in the Radical.

The Ascendant—If Mercury be the lord of the Ascendant and Venus and the Moon occupy it, the woman will hate her husband, will have comfort and will be self-willed.

If the Ascendant be occupied by the Moon and Mercury, the woman will be of a respectable family and extremely happy.

If the Ascendant be occupied by Venus and Mercury, the woman will be rich, fair and well-born.

If the Ascendant be occupied by the Moon, Mercury and Venus, the woman will indulge in many kinds of enjoyment.

If the Ascendant be occupied by Jupiter, the woman will have abundant wealth and will be happy in her sons and friends.

If the 8th house be occupied by a malefic, and if that malefic occupies his own Navamsa, the woman will die in the Dasa period of that planet.

A malefic, occupying the Ascendant, does good if the Ascendant be his own house or house of exaltation.

If the Ascendant be Sagittarius, Pisces or Cancer, the woman will suffer grief through her husband, son etc, if malefics be there.

If the malefics occupying the Ascendant, the 8th or the 9th house, be not associated with benefics, the woman will go through several misfortunes.

Even if the 7th and 8th houses be occupied by malefics the woman will have a long and happy life with her husband and her sons, if the 9th house be occupied by a fortunate planet.

Thrimsamsa.—The Thrimsamsa is largely used in reading the horoscope of women.

[Thrimsamsa is a part of a sign of the Zodiac divided into thirty equal parts, each part being a degree. The odd signs are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius. The even signs are Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. In the odd signs, the first 5 degrees are the Thrimsamsas of Mars, the next 5 degrees are those of Saturn; the next 8 degrees are those of Jupiter; the next 7 degrees are those of Mercury; and the last 5 are those of Venus. In the even signs the first 5 degrees are those of Venus, the next 7 are those of Mercury; the next 8 are those of Jupiter; the next 5 are those

of Saturn and the last 5 are those of Mars. For odd signs —Mars 5 degrees, Saturn 5, Jupiter 8, Mercury 7, and Venus 5—total 30 degrees. For even signs:—Venus 5, Mercury 7, Jupiter 8, Saturn 5, Mars 5—total 30 degrees.]

PLANETARY THRIMSAMSA OF ZODIACAL SIGNS.

Aries or Scorpio.—If, at birth, the Ascendant be Aries or Scorpio, and Mars the lord of the rising Thrimsamsa, the woman will be disposed to wickedness and her children will die; if Saturn be the lord of the rising Thrimsamsa she will be of bad conduct; if Jupiter be the lord of the rising Thrimsamsa, she will have wealth and sons; if Mercury be the lord of the rising Thrimsamsa, she will be of bad conduct; if Venus be the lord of the rising Thrimsamsa, she will indulge in adultery.

Taurus or Libra.—If the Ascendant at birth be Taurus or Libra, and Mars the lord of the rising Thrimsamsa, at the time, the woman will be inclined to immorality and will have very few sons: if the lord of the rising Thrimsamsa be Saturn, her children will die and she will be inclined to prostitution; if the lord of the rising Thrimsamsa be Jupiter she will be chaste and good-natured; if the lord of the rising Thrimsamsa be Mercury, she will be full of virtuous qualities; if the lord of the rising Thrimsamsa be Venus, she will be rich and happy.

Gemini or Virgo.—If the Ascendant, at birth, be Gemini or Virgo and Mars the lord of the rising Thrimsamsa, at the time, the woman will be attached to paramours and will have very few sons; if the lord of the rising Thrimsamsa be Saturn, she will be adulterous and all her children will die; if it be Jupiter, she will be good and chaste; if it be Mercury, she will be full of good qualities; if it be Venus, she will be happy and enormously rich.

Cancer.—If the Ascendant, at birth, be Cancer, and the lord of the rising Thrimsamsa at the time be Mars, she will be of independent nature and the children, born of

her, will pass away; if the lord of the rising Thrimsamsa be Saturn, she will live in foreign countries and will turn out a prostitute; if it be Jupiter, she will be connected with royalty; if it be Mercury, she will have a knowledge of sculpture and will be much devoted to her husband; if it be Venus, she will be unchaste and will have very few sons.

Leo.—If the Ascendant, at birth, be Leo, and Mars the lord of the rising Thrimsamsa, at the time, the woman will be wicked; if the lord of the rising Thrimsamsa be Saturn she will be barren; if it be Jupiter, she will be the wife of a king; if it be Mercury, she will be of masculine nature; if it be Venus, she will associate with people unsuited to her rank.

Sagittarius or Pisces.—If the Ascendant, at birth, be Sagittarius or Pisces, and Mars the lord of the rising Thrimsamsa, the woman will be good-natured and chaste; if the lord of the rising Thrimsamsa be Saturn she will derive pleasure from very trivial matters; if it be Jupiter, she will be virtuous and chaste; if it be Mercury, she will be skilful and indifferent to the observance of religious formalities; if it be Venus, she will be chaste.

Capricorn or Aquarius.—If the Ascendant, at birth, be Capricorn or Aquarius and Mars the lord of the rising Thrimsamsa, at the time, the woman will lose her children; if the lord of the rising Thrimsamsa be Saturn, she will follow the religion of the lower castes; if it be Jupiter, she will be attached to her husband; if it be Mercury, she will be of bad conduct; if it be Venus, she will be barren and will have a tendency to violate all religious rules.

Such are the delineations for Thrimsamsa of the planets in the Horoscopy of Woman.

Matters connected with the widowhood of a woman should be determined from the 8th house; matters connected with the fortune and the husband of a woman should be determined from the 7th house; her grace and beauty should be judged from the Ascendant: and matters connected with her sons and their prosperity should be determined from the 9th house, from the Ascendant.

ORNAMENTATION.

CHAPTER III.

To adorn a child with jewels, choose a day ruled by the 5th asterism from its Janma-Nakshatra—the asterism of the child, at birth.

Female infants, especially, are adorned with jewels in order that they may have a long and felicitous life. Yama, the God of Death, is supposed to come and menace the child on the 7th day of its birth. To safeguard the child against him and to prolong its life, it is customary to perform a (preservative) ceremony which consists in making an offering of sweetmeats in worship of the deity, in the evening, and install, in front of the house, a water-pot in the centre of a bed of palmyra leaves. Vedic Mantras are then chanted over the pot and the God of Death, who is supposed to knock at the door with pestles, is expelled by strokes with the palmyra leaves to the recital of incantations vivified by the sound of bells.

NAMAKARANAM—NAMING THE CHILD.

I next proceed to describe the ceremony of Namakaranam. The appropriate day for this function is the 10th, 12th or 16th day of the child's birth. Failing to perform it on any of these days, an *auspicious* day, say the Vedas, should be chosen for the purpose—after the 16th day of the child's birth.

The following asterisms are good:—Aswini, Rohini, Mrigasirsha, Ardhra, Punarvasu, Pushya, Utharapalguni, Hastha, Swathi, Anuradha. Sravana, Sravishta, Sathabis and Revathi.

The Thithis to be avoided are :—The 4th, 6th, 8th, 9th, 12th, and 14th of the bright and dark halves of the lunar month, the Full-Moon and the New-Moon days.

Sakunam and Vishti Karanas should be avoided.

[The second half of the 14th day (Thithi) of the dark and bright halves of the lunar month is known as " Sakunam " which is an inauspicious Yoga. " Vishti Karanam " is also an inauspicious Yoga ; it occurs during (1) the latter half of the 4th Thithi (2) the first half of the 8th Thithi (3) the latter half of the 11th Thithi of the bright fortnight (4) the first half of the Full-Moon (5) the second half of Thrithiyai, (6) the first half of Sapthami, (7) the second half of Dhasami, and (8) the first half of Chathurdasi, of the dark fortnight.]

Monday, Wednesday. Thursday and Friday are good, as also the Amṣa, the Lagna (rising sign), the Dhrekkana and Hora of Mercury, Jupiter, Venus and the Moon. Other days should be avoided.

The 8th house, from the rising sign, at the time, should be unoccupied.

Fixed signs (Taurus, Leo, Scorpio and Aquarius) are considered the best

Common signs (Gemini, Virgo, Sagittari and Pisces) are also approved, when occupied by a benefic.

The ceremony should be performed during the fore-noon of the day and not at any other time. The child should be given the name of any of his forbears or that of some Deity. Titles conferred by kings, or earned by the performance of extraordinary acts of sacrifice should be added to the original name. It is also in vogue to give names to temples, elephants, horses, trees, rivers, wells, holy emblems, poems, poets and cattle.

Jupiter must occupy quadrant (Kendra) or Trine (Thrikona) from the rising sign, at the time of christen-ing; a malefic must occupy the 11th house, with Mercury in a quadrant occupying a benefic Navamsa—this is consi-dered *a very fortunate time* for celebrating the christening festival.

Another auspicious time is during the bright fortnight, (Sukla Paksha) when the 11th house from the rising sign (Lagna), at the time, is occupied by either Venus or a malefic, Jupiter or .Moon occupying the quadrants (Kendras). This will produce, wealth, contentment and prosperity,

Yet another auspicious time is that when the rising sign (Lagna), at the time, is the house of a benefic with a malefic in the 3rd and Venus in the 12th house, the Moon being dignified.

CRADLING.

To cradle a child the best time is the 10th, 12th, 16th or the 32nd day after its birth.

TO FEED ON MILK.

A wise man will commence to feed the child on milk from a nursing chank on the 31st day of its birth; if that be not convenient, the day of the 10th asterism from the Jenma-Nakshatra of the child will be good.

The following asterisms are the best.—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Sravishta, Utharashada, Sravana, Sathabis, Utharabadrapada and Revathi.

Avoid the following Thithis.—Chathurthi, Navami, Shasti, Ashtami, Chathurdhasi and New Moon as also Sthirakarana and Vishtikarana.

Aries, Scorpio and Pisces as also "the sign occupied by the Sun" (Atho-Mugha Rasi) are inauspicious; the other Rasis are favourable.

Monday, Wednesday, Thursday and Friday and the signs occupied or aspected by the Moon, Mercury, Jupiter, or Venus are auspicious for commencing to nourish the child.

If the 10th house from the rising sign at the time of feeding be occupied by any planet, there will be disaster.

The feeding must be done either in the fore-noon or at noon. Night-time should be avoided.

This function may also be performed at the time of feeding the child on cooked rice on the days specified for it.

TO TAKE THE CHILD OUT OF THE HOUSE.

In the 3rd month, the child should be taken out of the house in order that it may see the Sun; in the 4th month, the child should be made to see the brilliant Moon

and the cow. The sacrament of *Upa-Nishkramanam* should be performed in the same month. Upa-Nishkramanam is the ceremony performed to invoke the blessings of the Gods on the child at the moment of its coming out of the house to see the world beyond. The child must be well-decked with jewels, and prayers of worship offered to Gods accompanied by the sprinkling of saffron-coloured rice in token of their benedictions and blessings on the child. The performance of this ceremony bestows wealth, long life and success on the child. If this ceremony be not done, the wealth and life of the child will be adversely affected. A procession should then be formed, with the child on horse-back, or in other conveyance. It is then the uncle's turn to make a present of jewels to the child and pronounce his blessings on it for a long and happy career. The relations and friends of the child should be invited to take part in the function. Outside the house, in the open air, the child should be seated on a floor set off for the purpose and smeared with a mixture of cow-dung and water. Consecrated grains are also sprinkled, the prescribed Mantras are chanted and,over the incantation of Mritha-Sanjivi Mantra, a string is tied round the waist of the child as an amulet. The guests are then treated to refreshments.

TO FEED ON RICE.

I now pass on to give the rules to be observed in the matter of commencing to feed a child on cooked rice in order that it may grow in strength and stature.

Start feeding the son in the 6th month, failing which in the 8th, 10th or 12th solar month. In the case of a daughter, the function should take place in the 7th, 9th or 11th month—in odd months.

The following are the most favourable asterisms—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Utharashada, Sravana, Sravishta, Sathabis, Utharabadhrapada and Revathi.

The asterisms Ardhra, Krithika, Jyeshta, Barani, Aslesha, Purvapalguni, Purvashada, Purvabadrapada will cause misery, thoughtlessness and fear and so one should not start any function of feeding on those days.

Shashti, Ashtami, Navami, Chathurthi, Chathurdasi—these Thithis should be totally avoided for this function.

Monday, Wednesday, Thursday and Friday are good, as also the time when the rising Navamsa is that of the Moon, Mercury, Jupiter and Venus.

Sunday, Tuesday and Saturday and the time when the rising Navamsa is that of the Sun, Mars or Saturn are unfavourable.

Taurus, Aquarius, Libra, Virgo, Leo, Cancer, Capricorn, Gemini and Sagittari are beneficent signs.

The 2nd, 4th, 6th, 8th, 10th, 11th, 13th, 15th, 17th and 19th asterisms from the asterism, at birth, are favourable.

The child should not be fed (for the first time) on a day ruled by its asterism at birth, for this will shorten its life. The function should not be performed at a time when the 8th house from the rising sign is occupied by Mars, or the 7th house by Venus, or the 9th by Mercury,

The 10th house from the rising sign at the time of feeding must be unoccupied.

Planets in the 6th house, benefic or malefic, cause ill-feeling among relations.

The most important element in the matter of starting to feed a child is *the month;* and so it does not matter if Jupiter and Venus be " Asthangatha " at the time.

Abdhapoorthy. On the first birth-day Anniversary the child should be taken in procession to the river for oil-bath, and dressed in clothes and with jewels: a string made of gold or silk, sanctified by ceremonial prayers, should then be tied round his loin. This should be repeated every year on the Jenma-Nakshatra day for the assuagement of all ills and for the increase of the happiness and prosperity of the subject. The practice is to bathe the child in water, consecrated by "Udaka-Santhi" Mantra the previous night and next day invest him with an amulet round his loin. This is followed by the worship of the Planets, Agni and the Deities. Making reverence to Brahmanas with gifts of new clothes and the distribution of sandal and *pan supari* bring the function to a close. This ceremony should be performed in a very generous spirit, without miserliness or mutilation of Mantras, as it repays the individual a hundred-fold. [The Mantras should not be mumbled over, nor pronounced with incredible velocity, as is the way with the Vaïdhikas, ordinarily.]

EAR-BORING.

CHAPTER IV.

This function should be performed on the 12th or the 16th day of the birth of the child or in the 6th, 7th, 8th or the 10th month. " Nàkshatra-Sandhi "—the time between the ending moments of one asterism and the beginning of its next—is inauspicious.

The auspicious asterisms are:—Mrigasirsha, Ardhra, Punarvasu, Pushya, Hasta, Chithra, Sravana, Sravishta and Revathi.

Dwithiyai, Thrithiyai, Panchami, Shashti, Sapthami, Dhasami, Ekadesi, Dwadesi and Thrayodasi are favourable. Other Thithis are not to be considered.

Monday, Wednesday, Thursday and Friday and the time when the rising Navamsa is that of the Moon, Mercury, Jupiter or Venus are good. Avoid Sunday, Tuesday and Saturday and the Virgas of the Sun, Mars and Saturn.

Taurus Gemini, Cancer, Virgo. Libra, Sagittari and Pisces are considered the best signs. Aries and Capricorn are of middling quality. Leo, Scorpio and Aquarius should be avoided.

A day ruled by two asterisms or by two Thithis is bad. If this rule be not observed, the subject will be exposed to the risk of having his ears hurt.

The forenoon is the best time ; noon is pretty favourable ; afternoon, evening and the twilight time are inauspicious.

The 8th house from the rising sign, at the time, should be unoccupied.

Venus must not occupy the 6th house or the 8th. Mercury should not be in the 8th house.

The lobule of the ear must be pierced with a copper needle and white thread. Ear-boring ceremony should be performed according to the directions laid down here.

CHOULAM—TONSURE.

CHAPTER V.

The following are the delineations for the performance of "Tonsure Ceremony" for the child. The learned say that Choulam is a sacrament which has the effect of prolonging the life of the child. It may be performed in the 3rd, 5th or 7th year from date of its birth or from that of conception. The 3rd year of birth is considered the best. The 5th and the 7th are also acceptable. Some astrologers are of opinion that the commencement of the last quarter of the 3rd or the 5th year is good. The ceremony should not be performed when the mother of the child is pregnant, for, in that case, it will cause affliction to the parents besides being fatal to pregnancy. If, however, the child be over five years old, this rule need not be observed.

It would be most beneficent to have the Tonsure ceremony when the Sun is in northern course; the other half of the year is unfavourable.

Tonsure, when the Sun is in Capricorn, will be fruitful of all prosperity.

The Sun in Aquarius, at the time of Choulam promotes progeny; the Sun in Pisces, at the time, gives prolonged happiness; the Sun in Aries is productive of all kinds of pecuniary gain; in Taurus, success; in Gemini, prosperity to the family.

The function should be done when benefics, such as Jupiter and Venus are not in combustion, but when they are in their brilliance and when malefic planets are weak.

The bright fortnight bestows longevity; the dark fortnight tells upon life and fortune.

The first five Thithis of the dark fortnight are, however, beneficent. Some writers are of opinion that the first seven days of the dark fortnight are good.

The favourable asterisms are:—Aswini, Mrigasirsha, Punarvasu, Pushya, Hastha, Chithra, Sravana, Sravishta and Revathi.

The asterisms Rohini, Utharapalguni, Swathi Utharashada, Sathabis and Utharabadhrapadha are pretty good. The remaining twelve asterisms should be avoided.

Tonsure during Aswini brings joy; during Bharani, it causes death; during Krithika, consumption; during Rohini, annihilation of all afflictions; during Mrigasirsha, affluence; Ardhra grief; Punarvasu, fortitude; Pushya, increase of riches; Aslesha, physical affliction; Magha, loss of property; Purvapalguni, disease; Utharapalguni annihilation of all disease; Hastha, imparts brightness.

Chithra, progress of well-being; Swathi, assuagement of all pains; Visakha and Anuradha, loss of money; Jyeshta, loss of landed property; Mula and Purvashada, ruin of family; Utharashada, health. Sravana, bodily development; Sravishta, longevity; Sathabis, strength. Purvabadhrapadha, death; Utharabadhrapadha, well being; and Revathi, increase of property.

Anuradha is auspicious save for the first "Vapanam" shaving, cutting or trimming hair.

Monday, Wednesday, Thursday and Friday are beneficent. Sunday, Tuesday and Saturday are to be avoided.

Among malefic days, Sunday is favourable for Brahmanas; Tuesday for Kshathriyas; and Saturday for Vaisyas and other castes.

Monday is good only during the bright fortnight (Suklapaksha) and not during the dark fortnight. Wednesday will not do, if on that day Mercury be associated with a malefic.

Shaving on Sunday, produces physical well-being: Monday, bright complexion; Tuesday, affects longevity; Wednesday, generates royal favour; Thursday success; Friday, universal respect; Saturday, decay of the physical body.

The fruitful Thithis are Dhwithiyai, Thrithiyai, Panchami, Sapthami, Dhasami. Ekadasi, and Thrayodasi.

Those to be avoided are :—Chathurthi, Prathamai, Shashti, Ashtami, Navami, Chathurdhasi, the New-Moon and the Full-Moon days.

Taurus, Gemini, Cancer, Virgo, Libra, Capricorn and Pisces are auspicious signs.

Avoid Aries, Leo, Scorpio and Sagittari.

Signs Leo and Scorpio breed disease and distress; Aries, great afflictions; Sagittari, fear of government: Aquarius, ruin of family. These signs are favourable, if occupied or aspected by benefic planets. In any case, Aquarius should be totally avoided.

Agricultural work, travelling, shaving, marriage, feeding, dressing and putting the child on horseback—the rising sign at the time of these functions should be the same as that occupied by the Moon in the Radical.

If at the time of tonsure, the 7th house from the rising sign be occupied by the Sun and Mars, the child will die—to be sure. If that house be occupied by Saturn,

there will be loss of wealth ; if Venus be there, there will be loss of everything ; Rahu and Kethu in the 7th house, cause failure of business ; while other planets, in the same, produce pecuniary gain.

There should be no planet in the 8th house except Venus ; for, the location of Venus in that place confers all kinds of prosperity upon the child.

Avoid night-time. Not even a whisper of shaving should be uttered after nightfall. If, however, a mention of it be inevitable, the expression " Ayush-karma " should be used to convey the idea.

After tonsure, the first shaving should be on the 2nd, 6th, 8th or 9th day.

Avoid the 3rd, 5th, 7th and the 22nd day (after tonsure) as also " Chandrashtama "—the time when the Moon is in the 8th house from that occupied by her at birth.

The day ruled by your asterism at birth is also bad, as also the 10th and the 19th asterisms therefrom.

The first quarter of the 12th asterism, the fourth quarter of the 14th asterism from one's asterism at birth are inauspicious. The other parts are good. The 88th quarter from that of the asterism at birth should be avoided.

Shaving on an inauspicious day should be quickly followed by a shaving on an auspicious day.

The most fruitful time for tonsure is that when the rising sign is Pisces, Aries or Taurus, occupied by Venus or Mercury with the Sun in the 11th house.

Another beneficent time is that when the rising sign is Gemini, Cancer or Leo, occupied by Venus or Mercury with the Sun in the 11th or 12th house, in the Sukla-paksha.

Choose also the time when the rising sign, and the 11th and the 12th houses therefrom are occupied by Venus, the Sun and Mercury respectively with the Moon located in the Navamsa of Venus.

Malefics in the 3rd, 6th and 11th houses with benefic planets (one, two or three) located in quadrants or trines —this makes a favourable time for the celebration of Tonsure.

TO LEARN THE ALPHABET.

CHAPTER VI.

I proceed to give the rules for commencing to learn the alphabet. This should be done in the fifth year of the boy, and during the northern course of the Sun ; only, avoid the month when the Sun is in Aquarius.

The study of the alphabet should be started before Upanayanam.

The student should begin the study, standing before his teacher, facing west.

The bright fortnight and the first five Thithis of the dark fortnight are good. All Thithis are good except Prathamai, Chathurthi, Shashti, Ashtami, Navami. Chathurdasi, the Full Moon and the New-Moon days.

The following asterisms are favourable:— Aswini, Ardhra, Punarvasu, Hastha, Chithra, Swathi, Anuradha, Sravana and Revathi. The remaining asterisms should be avoided.

Wednesday, Thursday and Friday are auspicious; Sunday and Monday are pretty favourable; Tuesday and Saturday are bad. Some astrologers reject Sunday also.

The common signs such as Gemini, Virgo, Sagittari and Pisces are fruitful. Movable signs are neutral. Fixed signs should be totally avoided.

Forenoon is commendable, and the noon far more so; afternoon, twilight and night-time should not be considered.

There should be no planet in the 8th house from the rising sign at the time of commencing study.

Mercury, Jupiter and Venus, located in the 5th house from the rising sign, cause much good.

Sthira-karana such as Sakunam should be avoided as also Vishti-karana.

The yoga of the asterism on the day chosen for the function should be beneficial; and, if so, the result will be satisfactory.

UPANAYANAM—THREAD-MARRIAGE.

CHAPTER VII.

Upanayanam should be performed in the 5th or in the 8th year from the date of conception or of birth. The 5th year is preferable as it tends to promote intellectual development; the 6th year is equally good, as it helps spiritual growth. So teaches Sukracharya.

The Guru who aims at the moral and intellectual development of his Sishya should perform his (Sishya's) Upanayana when he is just five years old.

Kshathriyas and Vaisyas may have this function in the 11th and 12th year respectively. The age-limit for this sacrament in the case of Brahmanas, Kshathriyas and Vaisyas is respectively 16, 20 and 24.

For Brahmanas, Chythra and Vysakha months, when the Sun is in Aries and Taurus; for Kshathriyas. Jyeshta and Ashada *i e.*, the months when the Sun is in Gemini and Cancer; for Vaisyas, the months of Aswayuja and Krithika when the Sun is in Libra and Scorpio—these are the appropriate favourable periods for the three castes, according to learned writers.

The sign occupied by the Moon is the Body, and the rising sign at the time is the Jiva (life). Both these signs should be favourably aspected by Jupiter at the time of Upanayanam.

Jupiter in the 2nd, 5th, 7th, 9th or 11th house, from the rising sign, at the time of the function, produces much good. The same planet, occupying the rising sign, or the sign ruled by the Moon, the 3rd, 4th, 6th, 8th, or 12th house therefrom, inclines to cause sickness, death, fear, grief, danger and fall respectively.

That time is very fruitful when Jupiter occupies Sagittari or Pisces or Cancer, though these three signs may happen to be unfavourable in the light of the above rules.

The time for Upanayanam having been ordained by the Vedas, the function should not be stopped even if Jupiter be located in an unfavourable sign.

The movements of Jupiter are stated in the Smrithis. The Vedas being more authoritative than the Smrithis, Upanayanam should be performed at least in the beginning of the 8th year from the date of conception, offering, if necessary, propitiatory worship to Jupiter whose movements are variable.

The important element in respect of Upanayanam is *the year*, just as the month is in some cases.

The best season is when the Sun is in his northern course, between Capricorn and Gemini. The rest of the year will not do.

The bright fortnight and the first five Thithis of the dark fortnight are beneficial days.

Jupiter and Venus should not be "Asthangatha" * at the time.

Jupiter is the Lord of the Rigveda; Venus, of the Yajur-Veda; Mars, of the Sama Veda; and Mercury, of the Atharva-Veda.

Regard must be had to the position of the lord of the Veda to which the Sishya and his family belong. He must be in his strength at the time of the function.

The following asterisms are excellent:—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni Hastha, Chithra, Swathi, Anuradha Utharashada, Sravana, Sravishta, Sathabis, Utharabadhrapadha and Revathi.

Some are of opinion that Sravana Sravishta and Sathabis are neutral.

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* A Planet is said to be Asthangatha when he disappears within a particular limit from the Sun, his light being obscured by the Sun. Jupiter disappears within 11 degrees and Venus within 10 degrees from the Sun.

The Gurukkals (men in charge of the worship of the idols in a temple) in Sivite temples may perform the function during asterism Ardhra; and Gurukkals, employed in Vaishnavite temples, during asterism Sravana.

During the bright fortnight, Dwithiyai, Thrithiyai, Panchami, Shashti, Sapthami, Dhasami and Thrayodhasi are auspicious.

Ekadhasi and Dhwadhasi are of middling quality. They, however, prove beneficial if the Moon be strong at the time.

Of the dark fortnight, Prathamai, Dwithiyai and Thrithiyai Thithis are considered auspicious. Some writers commend Thrayodhasi also.

The days to be avoided are :—Chathurthi, Ashtami, Navami, Chathurdhasi, the Full-moon and the New-moon days.

Brahmanas and others should celebrate Upanayanam on days that are auspicious for the study of the Vedas.

Chathurdhasi is commended as good for Upanayanam in case the subject is over the prescribed age.

Wednesday, Thursday and Friday are good. Sunday and Monday are middling; Saturday and Tuesday should be avoided as also Monday of the dark fortnight (Krishnapaksha).

Wednesday should be rejected if Mercury be "Asthangatha" (in combustion) at the time.

The Nakshatra Yoga of the day should be beneficial.

Taurus, Gemini, Cancer, Leo, Virgo, Libra, Sagittari and Pisces are favourable. The other signs should be avoided.

The Influence of the Zodiacal Signs.— If at the time of Upanayana the rising sign be Aries, the individual will acquire faculty of speech; if it be Taurus, he will acquire wealth and learning; if it be Gemini, he will be acquainted with the Vedas; if it be Cancer, he will be able to earn a knowledge of the six Vedangas (Limbs of the Vedas) if it be Leo, he will become a sculptor; if it be Virgo, he will be a Pandit; if it be Libra, he will be a trader, if it be Scorpio, he will be the leader of wicked men; if it be Sagittari, he will be well-informed and universally respected; if it be Capricorn, he will be engaged in the business of Sudras; if it be Aquarius, he will be in the service of the king; if it be Pisces, he will be well-versed in the Sastras.

Even if the rising sign be malevolent, its bad effects will be reversed and good will come out of it, if the same sign be occupied or aspected by a benefic.

Planets in the 1st House.— If, at the time of Upanayanam, the rising sign be occupied by the Sun, there will be trouble through the king; if it be occupied by the Moon, the boy will suffer from diseases; if by Mars, there will be danger by weapons; if by Mercury, he will become a savant; if by Jupiter, he will become rich; if by Venus, he will be learned in many arts; if by Saturn, he will be a thief; if by Rahu, he will have defective limbs; if by Kethu, he will contract disease of the skin.

Planets in the 2nd House.— If, at the time of Upanayanam, the 2nd house from the rising sign be occupied by the Sun, the subject will become blind; if Moon occupies the second house, he will have patience; if Mars be there, he will become deaf; if Mercury, he will suffer from loss of memory; if Jupiter, he will acquire wide reputation; if Venus, he will be free from sins; if Saturn, he will contract disease.

Planets in the 3rd House.—Malefics as well as benefics contribute to the well-being of the individual.

Planets in the 4th House.—The Sun, in the 4th house from the rising sign at the time of Upanayanam, creates impediment; the Moon gives a disposition free from anger; Mars causes disease; Mercury bestows keen insight and perception; Jupiter inclines to the performance of Homas; Venus produces misery; Saturn causes disease; and Rahu and Kethu indicate leprosy.

Planets in the 5th House.—The Sun in the 5th house from the rising sign, at the time of Upanayanam, indicates absence of impediments; the Moon gives purity of life; Mars tends to dishonor; Mercury bestows keen intellect; Jupiter tends to favor Brahmanas; Venus conduces to the fruition of all religious practices; Saturn creates desire for gambling; and Rahu and Kethu incline to commit theft.

Planets in the 6th House.—Benefics signify evil; malefics increase well-being.

Planets in the 7th House.—The Sun in the 7th house from the rising sign, at the time of Upanayanam, gives dismay, the Moon inclines to learning; Mars shows a desire for using weapons; Mercury shows an aptitude for meditation; Jupiter favours learning, Venus causes loss of memory; Saturn gives leprosy; Rahu and Kethu produce epilepsy.

Planets in the 8th House.—The learned say that the 8th house should be unoccupied, for, there, benefics cause danger to the life of the teacher and malefics adversely affect the life of the Sishya.

Planets in the 9th House.—The Sun, in the 9th house from the rising sign at the time of Upanayanam, causes bad conduct; the Moon creates a desire for learning the

sciences; Mars gives leprosy; Mercury shows intelligence; Jupiter* inclines to sacrifice; Venus bestows insight into the practice of Yoga; Saturn creates ill-feeling; Rahu and Kethu are prone to adultery,

Planets in the 10th House.—The Sun, in the 10th house from the rising sign at the time of Upanayanam, helps to make the individual a physician; the Moon gives a knowledge of the Vedas; Mars makes him a man of vanity; Mercury gives a knowledge of the Vedas; Jupiter, thorough accomplishment in logic; Venus favours knowledge of music; Saturn leads to the commission of sins; Rahu and Kethu tempt the individual to acts of sin.

Planets in the 11th House.—Any planet in the 11th house favors pecuniary gain and gain of corn.

Planets in the 12th House.—The Sun, in the 12th house from the rising sign at the time of Upanayanam, gives wealth: the Moon causes danger to life: Mars produces fear; Jupiter favours increased well-being; Venus promises reputation; Saturn stoops to do mean things; Rahu and Kethu incline to proselytize.

Planets occupying inimical signs produce no evil effect if they occupy friendly Navamsas, aspected by benefics.

If, at the time of Upanayanam, the *Sun* be in Aquarius, the individual will acquire a knowledge of the laws and duties of his religion; if he be in Pisces, he will be learned in the Sastras and rich; if he be in Aries, he will be accomplished in the Vedas and Vedangas; if he be in Taurus, he will be rich and skilled in the arts and sciences; if the Sun be in Gemini, he will have a respectable family and will be foremost among those well-versed in the Sastras.

The individual will acquire a thorough knowledge of the Vedas and Vedangas if. at the time of Upanayanam, Jupiter, Venus or the lord of the Veda to which the individual belongs, be in exaltation or exalted in Navamsa, occupy his own house or his own Amsa.

If the lord of the Veda, Jupiter or Venus, be in " Parama Uccha " (degree of main exaltation*) the individual will be an observer of fasts; will have enormous wealth, besides a full knowledge of the Vedas and the Vedangas.

If the lord of the Veda, Jupiter or Venus, be in a friendly sign or in the Amsa of a friendly sign, the individual will observe fasts and will be learned.

If at the moment of Upanayanam, the rising sign be the house of the lord of the Veda to which the individual belongs, or if he be in his own house or house of exaltation, fully dignified, or if he be the *lord of the day*† of celebration—it is a remarkably auspicious Yoga.

If the Moon be in beneficial Navamsa, the individual will be an observer of religious ordinances and well-accomplished in the arts.

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* **Note.**—The following table shows the degree of main exaltation of the different Planets.

Planet	Exaltation sign	Degree of Main Exaltation.
Sun	Aries	10.
Moon	Taurus	3.
Mars	Capricorn	28.
Mercury... ...	Virgo	15.
Jupiter	Cancer	5.
Venus	Pisces	27.
Saturn	Libra	20.

† The Hindu astrological order and names of Planets are the same as those of the days of the week. For instance, the lord of Sunday is the Sun, the lord of Monday, is the Moon and so on.

If the Moon be in the Navamsa of a malefic the individual will become poor and miserable.

If the Moon be in the 4th quarter of the asterisms Sravana and Punarvasu, at the time of the function, the individual will respect the directions of his religion, will be wealthy and will have a knowledge of the Vedas and the Sastras.

The rising sign, at the time of Upaṇayanam, should not be occupied by the Moon, though in exaltation, for this position of the Moon brings an attack of consumption.

No manner of celebration should be held on days ruled by the 10th, 16th, 18th, 23rd and 25th asterisms from the "Jenma-Nakshathra" (one's asterism at birth). These asterisms are respectively known as Karmam, Sanghatham, Saamudhayam, Vinasanam and Manasam.

Spoorjitham—The Sun in a quadrant forms what is called Spoorjitham—this yoga should be avoided as it will cause the ruin of the family.

Sputitham—Mars occupying a quadrant forms Sputitham—this should be avoided, being fatal to the Guru and the Chela.

Rudhitham—Saturn occupying a quadrant is known as Rudhitham—this will cause an incurable disease and as such should be avoided.

Rundhram—Rahu occupying a quadrant is known as Rundhram—this also should be avoided as it will prove fatal to the mother.

Ugram—Kethu occupying a quadrant is known as Ugram which will spoil all education and wealth.

In these circumstances, the time chosen for Upanayanam should be bereft of these five adverse Yogas.

If, at the time of the function, the Moon be aspected by Mars, the individual will become blind ; if aspected by a benefic, the individual will do great deeds.

If, at the time of the function, the 12th house from the rising sign be occupied by the Sun aspected by strong Mars, the Acharya will become blind. If Mars in this case be weak, blindness will be gradual ; if aspected by Saturn the education of the individual will be impeded.

If the Moon be in the Navamsa of the Sun, there will be trouble by means of weapons ; if she be in her own Navamsa, the individual will become an outcast.

If the Moon be in her own Virga, in a benefic place, in a quadrant, on a good day aspected by a benefic, the individual will be possessed of good qualities.

If, at the time of Upanayanam, the lord of the Navamsa, occupied by the Moon, be Mars, the individual will be a sinner ; if it be Mercury, he will be learned and wealthy ; if it be Jupiter, he will be happy and well-educated ; if it be Venus, he will be learned ; if it be Saturn, there will be death.

The asterisms to be avoided are the Janma-Nakshatra, and the 5th, 7th, 10th, 19th, 22nd and the 27th therefrom.

* The period of the Moon's passage through the 8th sign from that occupied by her at birth—is inauspicious.

* This is commonly known as Chandra-ashtama. If, at birth, for instance, the Moon in the Radical be located in Aries, the days taken by the Moon to pass through the sign Scorpio which is the 8th sign from Aries should be avoided.

The following periods are also inauspicious---The end of a season, of a month, of a Thithi, of an asterism; Thyajyam, Vishti-Karana, Shadaseethimukham, Vyaghatham, Vajram, Vishkambam, Parigham, Vaidhrithi, Vyathipatham, Soolam, Gandam, Athigandam—all these should be avoided.

Avoid also Soonya-Nakshathra, Soonya Rasi, afternoons. nights, twilights, blind asterisms and Athimasam.

If these rules be not observed there will be loss of wealth, learning and life.

Mars aspecting the 12th house occupied by the Sun, will not cause blindness to the teacher, if the lord of that house be the Sun. If the same house be aspected by the Moon, the Guru will stick to the practice of virtue. *Refer to* para 2 of page 51.

If the lord of the Lagna and the lord of 9th house or the Sun and Mars occupy an asterism of two-eyes, the Acharya that conducts the Upanayanam will not be affected.

Athi-yoga—The 6th, 7th or 8th house from the Moon occupied by at least one benefic constitutes Athi-yoga—this is a fruitful time for Upanayanam.

Another fortunate time is that when a quadrant or a trine is occupied by Jupiter, with the Sun or Venus in the 12th house, Mercury in the 2nd from the rising sign.

Equally good is the time when Mercury is in the 10th, Sun in the 11th, Venus in the rising sign, with the Moon in a beneficial Navamsa.

Very favourable is the time when the rising sign is Pisces, occupied by Jupiter or Venus, with the Sun in the 11th and Mercury in the 10th or 12th house.

Another happy time is that when the rising sign is Gemini with Mars in Aries, Venus in Taurus and the Moon located in Cancer.

EDUCATION.

CHAPTER VIII.

The planetary positions for starting education are set forth in this chapter.

" Vidhya " or Education proper, comprises the study of the four Vedas (Rig, Yajus, Sama and Atharva) the six Vedangas, (Siksha, Vyakarna, Chandhus, Nirukttham, Jyothisha and Kalpa) Nyaya, Mimamsa, Dharmasastra and the Puranas. " Upavidhya" comprises the study of Medicine, Music, Finance and the use of Arms and Weapons.

The following are the most fruitful asterisms for commencing education:— Mrigasirsha, Ardhra, Punarvasu, Pushya, Hastha, Chithra, Swathi, Sravana, Sravishta, and Sathabis.

The neutral asterisms are :—Aswini, Rohini, Utharapalguni, Utharashada and Utharabadhrapadha and Revathi.

Some writers commend Aswini as one of the best asterisms. The remaining asterisms should be avoided.

Rohini. Mrigasirsha. Punarvasu, Pushya, Hastha, Anuradha, Sravishta and Revathi are favourable asterisms to commence the study of *Vyakarna (Grammar)*.

Aswini, Rohini, Punarvasu, Pushya Utharapalguni, Hastha, Swathi, Utharashada, Sravana, Sathabis, Uthara-badhrapadha—these are auspicious for beginning the study of *Tharka (Logic)*.

Aswini, Punarvasu. Pushya, Hastha, Swathi. Mula, Sathabis and Revathi are beneficent asterisms for commencing study of *Astrology and other* Vedangas.

Pushya, Sravishta and Sravana are commendable asterisms to start the study of all *Sastras, Vedas, and the Arts.*

Asterism Sravishta is good for the study of the science of *Ayur-Veda (the Science of Medicine)* and *Dhanur-Veda* (the science of the use of bows and arrows etc).

The following Thithis are auspicious:—Prathamai. (of the dark half of the lunar month) Dhwithiyai, Thrithyai, Panchami, Shashti, Dhasami, and Ekadhasi.

Avoid Chathurthi, Navami, Ashtami, Chathurdhasi, Full-Moon and New-Moon days.

The remaining Thithis are neutral. Take care to avoid Saturday and Tuesday and the Amsas of Saturn and Mars, the lords of those days.

Sunday prolongs life; Monday makes the student dull; Tuesday brings death; Wednesday favours intelligence and insight (Pragna). Thursday bestows good sense; Friday produces success; Saturday shows incapacity.

Some writers are of opinion that starting education on Sunday will cause impediments to progress.

The Common signs are the best. Movable signs are of middling quality. Fixed signs are bad.

Wednesday morning is a very fruitful time for starting education. To conclude the study of a subject Monday evening should be chosen.

There should be no planet in the 8th house from the rising sign. Some are of opinion that the 4th house also must be unoccupied.

Malefics in the 3rd, 6th and 11th houses will increase happiness.

Malefics occupying benefic places will certainly cause obstruction.

The forenoon and the noon are the best; after-noon and night should be avoided.

Saaraswatha Yoga.—I proceed to describe Saaraswatha Yoga which is very highly commended for starting the study of the Vedas. This Yoga is variously formed as delineated below:—

1. Wednesday ruled by asterism Hastha, the rising sign at the time being Gemini or Virgo, with the Sun, Moon and Mercury located in the Amsa of Mercury:

2. At sunrise on Wednesday when Mercury is in Athi-Uccha, (15th degree of Virgo is the main exaltation of Mercury) the Sun occupying Virgo;

3. The Sun, the Moon and Mercury in exaltation, with benefics located in the signs of those three planets:

4. Mercury located in the rising sign and in the 3rd quarter of asterism Hastha on a Wednesday;

5. Sunday, Monday or Wednesday ruled by asterism Hastha with the Sun, the Moon or Mercury respectively, on those days occupying the rising sign, Mercury being the lord of the rising sign or of the Návamsa at the time ;

6. The Sun in his main exaltation (10th degree of Aries) with Mercury in Taurus, Venus in Pisces or both these planets in their Virgotthama †

7. The rising sign being Gemini—with Venus, the Sun and Mercury in quadrants, Mercury occupying the Navamsa of Jupiter on a Thrayodhasi ;

8. Mercury in exaltation occupying the rising sign on a Wednesday with the Sun in the 3rd Dhrekkana* of the sign Virgo (The 3rd Dhrekkana of Virgo is ruled by Venus, lord of the 9th house (Taurus) from Virgo.) ;

9. Mercury occupying the rising sign in his degree of main exaltation on all days except Saturday and Tuesday;

10. Jupiter occupying the rising sign, in his degree of main exaltation on days except Saturday and Sunday.

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† Of the Movable, Fixed and Common signs, the 1st, 5th and the last Navamsas are respectively known as Virgotthama positions. The Virgotthama places are:—

(1) The 1st Navamsas of the four Movable signs Aries, Cancer, Libra and Capricorn.

(2) The 5th Navamsas of the four Fixed signs Taurus, Leo, Scorpio, and Aquarius.

(3) The 9th Navamsas of the Common signs (movable and fixed) Gemini, Virgo, Sagittari and Pisces.

These Navamsas bear the same names as the signs themselves. First Navamsa of the movable sign Aries is Aries ; the 5th Navamsa of the fixed sign Taurus is Taurus; the 9th Navamsa of the Common sign Gemini is Gemini.

Vidhya-Yoga:—(1) Jupiter, located in the 5th degree of Cancer (the degree of his main exaltation) and in his Hora division, on a Thursday, produces Vidhya-Yoga.

(2) Venus in the 27th degree of Pisces on a Friday, Pisces being the rising sign, produces the same Yoga.

(3) The Yoga is also formed when any planet (except Jupiter and Venus) is in exaltation in the rising sign itself holding its Hora and on a day ruled by it.

(4) The Sun located in his own Hora of the rising sign produces the Yoga, if the day and its ruling asterism be auspicious.

One must have regard for these rules in commencing education; otherwise, one will acquire very little education. An auspicious day should be very carefully selected according to these directions.

UPAKARMA.

CHAPTER IX.

Yajur-Vedis should perform Upakarma on the Full-Moon day, succeeding the New-Moon of the month of Ashada i.e., when the Sun is in Cancer; Rig-Vedis have their Upakarma at the same time, but on the day when the ruling asterism is Sravana; the Upakarma for Sama-Vedis is on the Panchami day of Sukla-Paksha (bright fortnight) combined with asterism Hastha in the month of Sravana. Eclipse and Surya Sankaranthi should not synchronise with these days.

Even if the Sun be not in Leo, Upakarma must be performed on the Full-Moon day in the month of Proshtapadha or Sravana.

No Upakarma should be performed during * Athimasam or † Malaimasam, nor on the day of (1) eclipse. (2) the King's death, (3) invasion by his enemy's army (4) Sankaranthi (5) when the Lord of your Veda happens to be "Moudhya planet" at the time.

Of the two, Sravana and Proshtapadha, that which has a less number of adverse elements must be chosen. If the adverse effects set forth above, be found in the months of Ashada,‡ Sravana and § Proshtapadha, Upakarma should be done in the month of Sravana. People living in that part of the country to the south of the river Nirbadha should have Upakarma when the Sun is in Cancer; those living on the other side of her should have it when the Sun is in Leo.

In case of an eclipse or Sankaranthi, occurring before midnight, no Upakarma should be done on the day; eclipse or Sankaranthi *after* midnight does not matter.

According to Apasthamba, Upakarma has been ordained for the month of Sravana; and Pournami (Full-Moon) being the specified time it should be done only in that month but not in the month of Badhrapadha or Ashada.

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* Athi-Masam is an intercalary month formed of the aggregate days omitted in reckoning the lunar month. Athi-Masam is a month of two New-Moons.

† Malai-Masam is a month of two Full-Moons.

‡ Sravana Poornima is the Full-Moon day preceding the New-Moon of the month denoted by the location of the Sun in Leo. It is called Sravani from its coincidence with asterism Sravana.

§ Proshtapadha Poornima is the Full-Moon preceding the New-Moon of the month denoted by the location of the Sun in Virgo. It is called Proshtapadha from its association with asterism Purvaproshtapadha.

Sravana Pournami associated with the asterisms Mula, Purvashada and Utharashada should be avoided. By doing Upakarma on that day, one would lose the effect of a year's recitation of the Vedas. Upakarma performed on a day ruled by the two asterisms, Utharashada and Sravana, will cause the same adverse effect; nor must it be performed on a day ruled by Purvashada or Revathi. Upakarma on this day affects both the Guru and the Sishya.

Adhyayana-Karma (the duty of reciting the Vedas) being of the utmost importance, according to Manu, Gautama considers that the First Upakarma should also be performed in the month of Sravana.

The annual performance of Upakarma is an important sacrament even to those who have already started it. They should invest themselves with the sacred thread, "Upaveetham," on that day.

To dispel the evil effects of an eclipse, occurring in the month of Sravana, Prayaschittha has been ordained. In case of lunar eclipse, the Prayaschittha consists in the performance of Homa to the chanting of six Riks, "Somo-Dhenoo" etc to be concluded by the "Pranava" Mantra. For * solar eclipse, Homa, to the recitation of the Mantras "Suryo-Devim" "Udhvayam Thamasaspari," "Ah-sathyena"—"Ah-dhe-voyathi" etc, should be performed before commencing Upakarma.

If Pournami (Full-Moon) ends and Prathamai begins 12 ghatikas after sunrise, Upakarma and Gayathri Homa should be performed on that very day. If, however, the same thing occurs *before* the Sanghava Kala (within 12 ghatikas after sunrise) Upakarma alone should be done on that day and Gayathri Homa on the next. This is the rule relating to Upakarma.

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*Obviously, solar eclipse in the month of Sravana is considered inauspicious for the performance of Upakarma.

Yajur-Vedis—(1) The Full-Moon day governed by the three asterisms Utharashada, Sravana and Sravishta in the solar or lunar month of Sravana, and that governed by the asterisms Sathabis, Purvabadhrapadha and Utharabadhrapadha in the solar † or lunar month of Badhrapadha are appropriate days for the Upakarma of Yajur-Vedis.

Even if the Full-Moon (of the solar month of Sravana *i.e.*, from the New-Moon of Ashada to the New-Moon of Sravana) synchronise with eclipse or Sankaranthi, it is an appropriate day for Upakarma, Adhyayanam, *i.e.*, the recitation of the Vedas, being the essential. It may also be performed when Jupiter or Venus is combust. If both the planets be combust on that day, Upakarma should be put off. If the one be in exaltation, in his own or friendly house, and the other in combust, the latter should have Santhi (propitation) prior to Upakarma, according to Brihaspathy.

Eclipses, Rajya-Kshayam, Athimasam and Andha-Poornami are not proper times for Upakarma.

Andha-Poornami—This word denotes lunar eclipse at twilight time or one that occurs when Jupiter and Venus are combust.

Chinna-Poornami—This word signifies lunar eclipse at the moment of the Sun's entry into the first point of a house.

If lunar eclipse does not terminate before dawn, but prolongs into the next day, Upakarma should not be performed on the day that then commences.

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† The twelve lunar (Chandra) months of a year are Chythra, Vysakha, Jyeshta, Ashada, Sravana, Badhrapadha, Aswayuja, Krithika, Margasira, Pushya, Magha and Palguna. The twelve corresponding solar (Soura) months are Mesha, Vrishabha, Mithuna, Kataka, Simha, Kanya, Thula, Vrischika, Dhanus, Makara, Kumbha and Meena. A lunar month takes its name from the ruling asterism on the Full-Moon of that month.

INITIATION IN A MANTHRA.

CHAPTER X.

The nature of planetary influences at the time of Initiation in a Manthra is described below:—

The effects of learning a Manthra vary according to the month in which the initiation takes place. Chythra produces great misery ; Vysakha brings gain of gems ; Jyeshta is fatal ; Ashada seriously affects relations ; Sravana indicates exalted status ; Badhrapadha leads to loss of children; Aswayuja shows well-being; Krithika favours mental development ; Margasira produces evil : Pushya inclines to ruin the intellect ; Magha tends to intellectual growth ; Palguna makes the disciple liked and loved by all.

The most fruitful asterisms for starting to learn a Manthra are:—Rohini, Ardhra, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Jyeshta, Mula, Utharashada, Sravana, Sravishta, Utharabadhrapadha and Revathi.

Avoid the Thithis,—Chathurthi, Ashtami and New-Moon ; reject Tuesday.

Movable signs are good ; Common signs are neutral ; Fixed signs are useless for this function.

The 8th house from the rising sign at the time of initiation should be vacant.

No Manthra should be commenced during the months of Ashada, Badhrapadha, Margasira and Magha which are known as Pithur-Masa. The other months are auspicious.

The "asterism of the individual at birth" (Jenma-Nakshathra) and the 10th and 19th asterisms therefrom, the Sankaranthi day, *i.e.*, the day of the Sun's transit from one sign into another, are beneficial, as also Wednesday.

Before starting to learn a Manthra the devotee should make use of the following diagram in order to understand whether the Manthra that he is to recite will produce the desired result, i.e., whether he will attain *Siddhi*—the gifts of the Deity which he seeks to obtain by means of the Manthra.

Beginning with the *first letter* of the individual's name which should be inserted in cage 1, each of the succeeding fifty *letters* of the Sanskrit *alphabet* should be set within the cages one after another in the order of 1, 3, 11, 9. 2, 4, 12. 10, 6, 8, 16, 14, 5, 7, 15, 13,

Siddha Siddham	Siddha Saddhyam	Saddhya Siddham	Saddhya Saddhyam
Siddha Ari	Siddha Swasiddham	Saddhya Ari	Saddhya Swasiddham
Ari Siddham	Ari Saddhyam	Swasiddha Siddham	Swasiddha Saddhyam
Ari Ari	Ari Swasiddham	Swasiddha Ari	Swasiddha Swasiddham

This diagram, it will be seen.consists of four squares each square containing four cages.

Directions: - Note the *Square* containing the first letter of your name. This *square* is called Siddham;the next *square* to the right, is called Saddhyam ; the 3rd *square* is Swasiddham; the 4th *square* is known as Ari. Again, mark the *Cage* which contains the first letter of your name. This *Cage* is known as Siddha-Siddham ; the next *Cage* in order (to the right) is called Siddha-Saddhyam, the 3rd *Cage* is Siddha-Swasiddham; the last *Cage* is known as Siddha-Ari—square Siddha contains these 4 cages.

The names of the cages contained in the three remaining *squares*, Saddhyam. Swasiddham and Ari,can be determined in a similar way. You will thus have Saddya-Siddham, Saddhya-Saddhyam, Saddhya-Swasiddham and Saddhya-Ari cages in *Square* Saddhya. In the *Square* Swasiddha,you will have the following cages:—Swasiddha-Siddham, Swasiddha-Saddhyam. Swasiddha-Swasiddham and Swasiddha-Ari. In the *Square* Ari you will have Ari-Siddham, Ari-Saddhyam, Arï-Swasiddham and Ari-Ari. As pointed out above, the individual should only mark the cage containing the *first* letter of his name and determine the names of the cages in order, proceeding forward from the cages of Siddham (the *square* which contains the first letter of his name) to those of other squares.

This over, you should proceed to note the cage in which the first letter of Manthra is seen.

Cages of Square Siddha - Should you find it in the cage Siddha-Siddha, the significance is that you should repeat the Manthra as many times as are required by the Manthra Sastras. Should you find the letter in the cage Siddha-Saddhyam, you will have to recite the Manthra twice as many times.

Located in Siddha-Swasiddha, the letter denotes that it is enough to repeat the Mantra half as many times.

The letter, found in Siddha-Ari, denotes that the repetition of the Manthra would ruin the members of the family.

Cages of Square Saddhya -If the first letter be found in Saddhya-Siddha, it signifies much painstaking ; and the Manthra should be repeated many times ; if it be in Saddhya-Saddhya, the Manthra will do no good ; if it be in Saddhya-Swasiddha, the Manthra should be recited as ordained by the Sastras; if it be Saddhya-Ari, the learning of the Manthra will cause ruin to kinsmen.

Cages of Square Swasiddha--If the first letter of the Manthra be in the cage Swasiddha-Siddham it will be enough to repeat the Manthra half the required number of times ; if it be in cage Swasiddha-Saddhyam, the full directions, given for the practice of the Manthra, should be followed; if it be in Swasiddha-Swasiddha, the fruition will be prompt ; if it be in Swasiddha-Ari, the servants will die.

Cages of Square Ari -If the first letter of the Manthra be in cage Ari-Siddha, the son will die ; if it be in Ari-Saddhya, it will kill the daughter; if it be in Ari-Swasiddha, the wife will be hurt ; if it be in Ari-Ari, the individual himself will be ruined.

Exception:--In the case of the Manthras for Narasimha Moorthy, Aadhithya (the Sun) Aadhi-Varaha Moorthy, or the Devi, such as Parah Prasadham and Navaavarnam, or Sapindakshari-Manthra, the test of the squares may be dispensed with.

Note:—A Manthra, as contemplated in this Chapter, is a formula of mystical sounds the mental repetition of which, according to the rules, invokes the blessings of the Deva or the Devi, as the case may be, to whom it is sacred and assigned. It is different from "a hymn or a ritualisic formula" which is the definition given by English lexicographers.

THE STUDY OF THE VEDAS. ETC.

CHAPTER XI.

To start the much-esteemed study of the Vedas, choose the following asterisms. which are favourable:—Mrigasirsha, Ardhra, Punarvasu, Pushya, Hastha, Chithra, Swathi, Anuradha, Sravana, Sravishta and Sathabis.

The following asterisms are neutral:—Aswini, Rohini, Utharapalguni, Utharashada, Utharabadhrapadha and Revathi. The remaining asterisms should be avoided.

Some writers include Aswini among the first of favourable asterisms.

Among Thithis, Sapthami and Thrayodhasi are neutral; Prathamai, Chathurthi, Ashtami, Navami, Dhwadhasi, Full-Moon and New-Moon days should be avoided.

The other Thithis are excellent.

Wednesday, Thursday and Friday and the moments when Mercury, Jupiter and Venus are the lords of the rising Navamsa are good.

Sunday and Monday and the moments when the Sun and the Moon are the lords of the rising Navamsa are neutral.

Avoid Saturday and Tuesday and the Amsas and associations of Saturn and Mars.

Common signs are auspicious; Movable signs are neutral; Fixed signs are not to be considered.

There should be no planet in the 8th house from the rising sign, at the time of commencing Veda study. Some writers hold that the 4th house also should be unoccupied.

Chathurthi, Sapthami and Thrayodhasi should be avoided if the duration of any of these extends till midnight. In such a case, the recitation of the Vedas should be suspended till midnight ; otherwise, the student's recollection will become weak.

Pradhosham : If Chathurthi lasts till nine Ghatikas in the night, what is known as Pradhosham is formed.

Sapthami,continuing till midnight, forms Pradhosham.

Pradhosham is fatal to the study of the Vedas.

Some writers consider that the existence of Thrayodhasi till the end of the first quarter of the night forms Pradhosham.

If Thrayodhasi ends by midnight, the only appropriate Karma for that day would be the worship of Siva ; any other function will be fruitless. No study of the Vedas should be made between the hour and a half before sunset and midnight provided that Thrayodasi exists for a ghatika or half after nightfall.

In this case the study of the Vedas should be suspended for three days. This rule is intended for beginners. In the case of others, suspension of study for a day wlll suffice.

During times of mental distress, of heavy rain, of thunder, of eclipses, and of earthquake ; at sight of fire-ball ; and after Upakarma, recitation of the Vedas should be stopped for three days.

A hare, a Chandala or a sheep passing between the Guru and his disciple during study is a bad omen. If this should happen, the study should be suspended for six months. If a cow, a frog, a mongoose, a crow, a rat, a dog, cock or cat pass between the teacher and the disciple the study should be stopped for three days.

Avoid study of the Vedas on the following days:—The days of the Sun's transit into Aries, Cancer, Libra and Capricorn, i.e., the first days of the months of Chythra Ashada, Aswayuja and Pushya. as also on the Ekadhasi days of the bright fortnights of the months of Ashada and Krithika (Ashada-Sukla-Ekadhasi and Krithika-Sukla-Ekadhasi), Munvadhi and Yugadhi days

The following are **Munvadhi days**:—The Thrithiyai and Full-Moon days of the month of Chythra; the Full-Moon day of the month of Jyeshta; the Dhasami and Full-Moon days of the month of Ashada; the Ashtami day of the dark fortnight (Krishna Paksha) and the Full-Moon day of the month of Sravana; the Thrithiyai days of the month of Badhrapadha; the Navami of the bright fortnight (Sukla Paksha) of the month of Aswayuja: the Dhwadhasi and Full-Moon days of the month of Krithika; the Sapthami days of the month of Magha; Full-Moon and New-Moon days of the month of Palguna.

The **Yugadhi days** are:—(1) The Thrithiyai of the bright fortnight of Vaisakha, (2) the Navami of the bright fortnight of Krithika, (3) the New-Moon day of Magha (4) The Thrayodhasi of the dark fortnight of the month of Badhrapadha.

SAMAVARTHANAM.

CHAPTER XII.

[Prior to the actual ceremony of marriage, the bridegroom has to go through a number of small functions, such as Vrutham (observance of religious fast)and Snaanam bath) etc, in token of renouncing his Brahmacharya life and taking to that of a Grihastha. This preparation is denoted by the word, " Samavarthanam."]

The rules for the selection of an auspicious time for Vrutham are the same as those for Tonsure.

The following asterisms are good for the Snaana (bath) Karma:—Rohini, Mrigasirsha, Punarvasu, Pushya, Hastha, Anuradha, Utharashada, Sravana, Utharabadhrapadha and Revathi. Asterism Swathi is commended by some astrologers. The other asterisms should be avoided.

Sunday, Monday, Wednesday, Thursday and Friday are auspicious for the *Snaana*; Saturday and Tuesday are unfavourable.

The signs Taurus, Gemini, Virgo, Libra, Capricorn and Pisces produce good; the other signs prove beneficial for *Snaand* when occupied by a benefic planet.

The fruitful Thithis are:— Dhwithiyai, Thrithiyai, Panchami, Sapthami, Dhasami and Ekadhasi. Thrayodhasi is also excellent. Some writers commend Dhwadhasi as auspicious. Shashti is considered favourable to kings.

Avoid Rikthai, Prathamai, Ashtami, Full-Moon and New-Moon days. There should be no planet in the 8th house. The Snaana Karma should be done just prior to the marriage.

DECISION OF MARRIAGE.

CHAPTER XIII.

TO DETERMINE THE SUITABILITY OF A MATCH.

The planetary conditions for determining the suitability or otherwise of the bridegroom to the bride and *vice versa* are delineated in this Chapter.

There are ten "Considerations" necessary to the forming of a correct judgment as to the suitability of a proposed matrimonial union. These are 1. Dhinam, 2. Ganam, 3 Mahendhram, 4. Sthree-Dheergham. 5. Yoni, 6. Rasi, 7. Rasyadhipathi, 8. Vasyam, 9. Rajju and 10. Vedhai.

1. Dhinam—Count the asterisms from the asterism of the bride to that of the bridegroom (both inclusive).

The first, viz, the asterism at birth, is "Jenma": the 2nd asterism signifies "Sampath"—fortune; the 3rd denotes "Vipath"—disaster; the 4th favours "Kshema"—well-being; the 5th produces "Prathyara"—obstruction; the 6th shows "Sadhaka"—aid; the 7th inclines to "Vadham"—slaughter; the 8th tends to Maithra—friendship; the 9th leads to "Parama-Maithra" intimate friendship. The asterism of the bridegroom should be the 2nd, 4th, 6th or 8th from that of the bride. If it be the 3rd, the 5th, or the 7th, it shows disagreement. Of the second ‡"Pariyaya" the 1st quarter of the 3rd, the 4th quarter of the 5th, and the 3rd of the 7th asterism should be avoided. The other quarters of these asterisms are good. The asterisms of the 3rd "Pariyaya" produce no evil.

The asterism of the bridegroom should not be the 27th, in order from that of the bride. The adverse effects arising from such a position will, however, be diminished if the two asterisms belong to the same sign. If the asterisms belong to different signs the effect will be bad.

Another asterism to be avoided is the 22nd, counting from the Janma-Nakshathra of either. This position of the asterism is described as "Vadha-Vainasika" the evil effects of which are set forth by Sage Kasyapa.

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‡ For explanation of Pariyaya, see Chapter 33.

A man and a woman born under any of the following pairs of asterisms will form an unsuitable match and their union will be unhappy:— Krithika and Aslesha: Aslesha and Swathi ; Chithra and Purvasadha ; Anuradha and Sravishta ; Sravishta and Bharani ; Sathabis and Krithika.

† A couple born under any of the following pairs of asterisms will make a happy match:—Ardhra and Utharapalguni ; Purvapalguni and Anuradha ; Chithra and Pushya ; Punarvasu and Hastha. The last pair favours the progress and development of the family.

Asterisms Jyeshta and Sathabis incline to ruin the family. Utharapalguni and Mrigasirsha, Hastha and Mula—these two pairs tend to cause death and pecuniary loss respectively.

If the asterisms of the bridegroom and the bride be Rohini and Magha, or Purvabadhrapadha and Rohini, they wiil have many sons ; if they be Aswini and Punarvasu, or. Swathi and Utharashada, the couple will give birth to daughters ; if they be Revathi and Ardhra or Jyeshta and Utharapalguni there will be rancour between husband and wife ; if they be Visakha and Magha, wicked sons will be born ; if they be Visakha and Sravana, the husband and wife will become enemies ; if they be Aswini and Sravana, the husband and wife will live apart ; if they be Utharabadhrapadha and Mrigasirsha widowhood must be predicted ; if they be Utharashada and Revathi, there will be enjoyment ; if they be Mula and Purvabadhrapadha there will be prosperity ; if they be Purvashada and Utharabadhrapadha, there will be mutual affection ; if they be Bharani and Pushya, the husband and wife will live in affluence.

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† This is an exception to the rule given in the previous page under Dhinam. Utharapalguni, for instance, is the 7th asterism from Ardhra ; Anuradha, Pushya and Hastha are respectively the 7th asterisms from Purvapalguni, Chithra and Punarvasu.

COMMON JANMA-NAKSHATHRA.

In many cases, the Janma-Nakshathra of the bridegroom and the bride may be one and the same; if such Janma-Nakshathra be any of the following, it would be excellent:— Rohini, Ardhra, Magha, Hastha Visakha, Sravana, Utharabadhrapadha and Revathi.

If the common Janma-Nakshathra be any of the following, the effect would be neutral:— Aswini, Krithika, Mrigasirsha, Punarvasu, Pushya, Purvapalguni, Utharapalguni, Chithra, Anuradha, Purvashada and Utharashada.

If the Janma-Nakshathra be any of the following, the match should be considered unsuitable, and marriage avoided:—Bharani, Aslesha, Swathi, Jyeshta, Mula, Sravishta, Sathabis, and Purvabadhrapadha.

If the Janma-Nakshathra belong to two signs, the stellar quarter of the bridegroom should be the *earlier*. If it be otherwise, it will cause harm to the couple.

If the Janma Nakshathra of the bridegroom and the bride belong to the same sign, that of the bridegroom must be prior to that of the bride; otherwise, it is inauspicious.

Exception Among asterisms that belong to one and the same sign, the following should be left out of consideration:—Bharani and Krithika, Sravishta and Sathabis, Pushya and Aslesha.

The asterism of the bridegroom may rightly be the *next*, in order, to that of the bride, if the asterism of the latter be any of the following:—Aswini, Krithika, Mrigasirsha, Magha, Hastha, Swathi, Purvashada and Sathabis.

Janma-Nakshathra belonging to two Signs—If the bridegroom and the bride have a common Janma-Nakshathra belonging to two signs, the stellar quarter belonging to the first sign should be that of the bride. Any of the

remaining three stellar quarters of the other sign may be that of the bridegroom. If the stellar quarters be equally divided between the two signs, the sign for the first two should be that of the bridegroom.

2. **Ganam:**—The following asterisms belong to *Deva Ganam*: Aswini, Mrigasirsha, Punarvasu, Pushya, Hastha, Swathi, Anuradha, Sravana and Revathi.

Manushya Ganam—The asterisms of *Manushya Gana* are:—Bharani, Rohini, Ardhra, Purvapalguni, Utharbadahra padha

Rakshasa Ganam—The asterisms of this group are:—Krithika, Aslesha, Magha, Chithra, Visakha, Jyeshta, Mula, Sravishta and Sathabis.

If the Ganam of the bridegroom and of the bride be the same it signifies suitability; it is excellent. If their Ganas be Deva Gana and Manushya Gana respectively, it is of middling quality; if they be of Deva and Rakshasa Ganas, it is very bad; the association of Manushya with Rakshasa Gana is fatal.

If the asterisms of the bridegroom and the bride be Manushya Gana and Rakshasa Gana respectively, the marriage will prove harmful to both.

Exception—The adverse effects of Rakshasa Gana will diminish if the asterism of the bride at birth be beyond the 14th from the asterism of the bridegroom.

3. **Mahendhra**—The Janma-Nakshathra of the bridegroom should be the 4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th asterism from that of the bride. This promotes well-being and prolongs life.

4. **Sthree-Dheergham**—The asterism of the bridegroom should be beyond the 13th asterism from that of the bride to satisfy this point of suitability. Some writers hold that it is enough if the said asterism be beyond the 7th.

5. Yoni—This word literally means the organ of reproduction in the female animal creation. The genital characteristics ascribed to asterisms constitute another point in which there should be agreement in the horoscopes of the bridegroom and the bride:—Aswini and Sathabis—Horse; Bharani and Revathi—Elephant; Pushya and Krithika—Sheep; Rohini and Mrigasirsha—Serpent; Aslesha and Punarvasu—Cat; Magha and Purvapalguni—Rat; Utharapalguni, Utharashada and Utharabadhrapadha—Cow; Swathi and Hastha—Buffalo; Visakha and Chithra—Tiger; Jyeshta and Anuradha—Deer; Mula and Ardhra—Dog; Purvashada and Sravana—Monkey; Sravishta and Purvabadhrapadha—Lion.

Monkey and Sheep, Deer and Elephant, Horse and Buffalo, Cow and Tiger, Rat and Cat, Serpent and Rat, Serpent and Mongoose, Dog and Deer—these are mutually hostile—so, inauspicious. To show suitability the asterisms of the couple should be of the same Yoni. If different, it is neutral; hostile Yonis should be avoided.

6. Rasi—The Jenma-Rasi (the sign occupied by the Moon at birth)of the bridegroom should not be the 2nd from the Jenma-Rasi of the bride: in other words, the Jenma-Rasi of the bride should not be the 12th, in order, from the Jenma-Rasi of the bridegroom for this position proves fatal. The converse should be the case; the Jenma-Rasi of the bride should be the 2nd from the Jenma-Rasi of the bridegroom. This tends to prolong life.

If the Jenma-Rasi of the bridegroom be the 3rd from the Jenma-Rasi of the bride, there will be misery. The converse of this position shows suitability and the couple will have a happy life.

If the Jenma-Rasi of the bridegroom be the 4th from the Jenma-Rasi of the bride, in other words, if the Jenma-Rasi of the bride be the 10th from that of the bridegroom, they will become poor. If the position be the converse of this they will grow rich.

If the Jenma-Rasi of the bridegroom be the 5th from that of the bride, there will be widowhood; the converse of this position secures immunity from widowhood. She will be a Sumangali—one in married life.

If the Jenma-Rasi of the bridegroom be the 6th from that of the bride, loss of sons must be predicted; the converse favours birth of sons.

If the Jenma-Rasis of the bridegroom and the bride be diametrically opposite to each other in the Zodiac, the couple will have a long and happy life.

Exception –Even if the Jenma-Rasi of the bridegroom be the 2nd from that of the bride, the effect will be good if such Jenma-Rasi be an even sign. [In this case, the Jenma-Rasi of the bride is the 12th sign from that of the bridegroom]. If it be an odd sign, it will do harm.

Where the Jenma-Rasi of the bridegroom is the 6th from the Jenma-Rasi of the bride, it will be felicitous, if the two Rasis be any of the following pairs :—Aries and Virgo ; Sagittari and Taurus ; Libra and Pisces; Aquarius and Cancer ; Leo and Capricorn ; Gemini and Scorpio.

7. **Rasyadhipathi** –**Mars** is the lord of Aries and Scorpio. His friends are Mercury and Venus. The other planets are his enemies.

Venus is the Lord of Taurus and Libra. All the planets except the Sun and the Moon are her friends.

Mercury is the lord of Gemini and Virgo. All save the Sun, are his friends.

The Moon is the Lord of Cancer. Mercury and Jupiter are her friends.

The Sun is the Lord of Leo. Jupiter is his only friend.

Jupiter is the Lord of Sagittari and Pisces. All except Mars are his friends.

Saturn is the lord of Capricorn and Aquarius. Jupiter is his enemy.

8. Vasyam. Leo and Scorpio are concordant to Aries; Cancer and Leo are concordant to Taurus: Virgo, to Gemini; Scorpio and Sagittarius, to Cancer: Libra, to Leo; Gemini and Pisces, to Virgo: Capricorn, to Libra; Virgo and Cancer, to Scorpio; Pisces, to Sagittari; Aquarius and Aries, to Capricorn; Aries, to Aquarius; Capricorn to Pisces. The Jenma-Rasi(the sign occupied by the Moon at birth) of the bridegroom should be concordant to that of the bride, or *vice versa* in which case there will be harmony between the couple.

9. Rajju.—There are five divisions of asterisms under this head:—

1. Padha Rajju—Aswini, Aslesha, Magha, Jyeshta, Mula and Revathi.

2. Ooroo Rajju—Bharani, Pushya, Purvapalguni, Anuradha, Purvashada and Utharabadhrapadha.

3. Nabhi Rajju—Krithika, Punarvasu, Utharapalguni, Visakha, Utharashada and Purvabadhrapadha.

4. Kanta Rajju—Rohini, Ardhra, Hastha, Swathi, Sravana and Sathabis.

5. Siro Rajju—Mrigasirsha, Chithra and Sravishta.

If the asterisms of the couple come under Padha Rajju, they will travel in foreign countries; Ooroo Rajju causes loss of property; Nabhi Rajju shows loss of offspring; Kanta Rajju signifies the death of the woman; Siro Rajju, the death of the man. Therefore, the asterisms of the couple should not be in the same division. Thus the sages interpret Rajju.

10. Vedhai.—The following sets of asterisms are mutually repellent. There should be no marriage between a man and a woman, whose asterisms are found in the same set:—Aswini and Jyeshta—Bharani and Anuradha—Krithika and Visakha—Rohini and Swathi—Ardhra and Sravana—Punarvasu and Utharashada—Pushya and Purvashada—Aslesha and Mula—Magha and Revathi—Purvapalguni and Utharabadhrapadha—Utharapalguni and Purvabadhrapadha—Hastha and Sathabis—Mrigasirsha, Chithra and Sravishta.

Exception.—Rajju, Vedhai, Ganam and Rasi—the adverse effects arising from these need not be considered, if (1) the lords of the Jenma-Rasis of the man and the woman be the same, (2) they be friendly planets and (3) if their Jenma-Rasis be diametrically opposite signs of the zodiac.

Dhinam, Ganam, Yoni, Rasi and Rajju, are the five chief points in which there should be agreement in the horoscopes of the bridegroom and bride. Of these, Dhinam and Rajju are first in importance. Dhinam is particularly so to Brahmanas ; Ganam, to Kshathryas ; Rasi, to Vaisyas ; and Yoni, to Sudras.

Agreement in respect of Dhinam, Ganam etc.—Dhinam gives good luck ; Ganam brings wealth ; Mahendhram develops attachment. Sthree-Dheergham promotes welfare; Yoni gives birth to many sons ; Rasi ; shows growth of family; Rasyadhipathi indicates prosperity in corn; Vasyam favours development of posterity ; Rajju inclines to felicity in married life and immunity from widowhood ; Vedhai gives many sons.

Of these ten "Considerations," to determine suitability, the horoscopes of the man and the woman must agree in respect of at least five. If that be not so, one must be guided by omen (Sakhunam) in the matter of judging the suitability or otherwise of a proposed marriage.

Female Asterisms—Bharani, Ardhra, Aslesha, Magha, Purvapalguni, Utharapalguni, Chithra, Swathi, Visakha, Jyeshta, Purvashada, Utharashada, Sravana and Sravishta.

Hermophrodite Asterisms—Mrigasirsha, Sathabis and Mula.

Male Asterisms—Aswini, Krithika, Rohini, Punarvasu, Pushya, Hastha, Anuradha, Purvabadhrapadha, Utharabadhrapadha and Revathi.

It is excellent if the asterisms of the man and the woman be respectively male and female. If it be otherwise it will produce no good. If the asterisms of the man and the woman be hermophrodite and female, hermophrodite and male, both male or both female, the influence will be of middling nature.

Nakshathra Gothram—Divide the 28 asterisms, including *Abijith into seven sets of four each. The 1st set represents the Gothra of Mareechi; the 2nd represents Vasishta Gothra; the 3rd set is Angiras Gothra; the 4th is Athri Gothra; the 5th is the Gothra of Sage Pulasthiah; the 6th is that of the Sage Pulaha; the 7th is Grutha Gothra.

The Gothras of the man and the woman should be different. If it be the same, it will produce evil.

The Castes of the Signs—Signs Cancer, Pisces and Scorpio belong to Brahma caste; Libra, Leo and Sagittari are of Kshathrya caste; Aries, Gemini and Aquarius are of Vaisya caste; Taurus, Virgo and Capricorn are of Sudra caste. There should be no marriage between a man of a lower caste and a woman of a higher.

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* Abijith—This is an asterism formed by the 4th quarter of Utharashada and the 1st quarter of Sravana. For details see Intro.

Will there be Marriage? If, at the time of this horary ‡ question, the 3rd, 5th, 7th, 10th or 11th house, from the rising sign, be occupied by the Moon and aspected by Jupiter, marriage may be predicted.

Shall I find a Bride? If at the time of this question Libra, Taurus or Cancer be the rising sign, occupied or aspected by any benefic planet, the answer should be in the affirmative. If at the time of the query waning Moon occupies an even sign, from the rising sign, with the eighth house aspected to malefics, the answer should be in the negative.

How long will the Couple live? If at the time of such query about a marriage, the 5th, 6th or 8th house from the rising sign be occupied by the Moon, the prediction should be that the couple (if the marriage, in question, should take place) will die in 8 years. If the rising sign be occupied by Mars, with a benefic in the 7th house at the time of the query, the woman will turn out a bad character, or her children will pass away and her husband (if the marriage, in question, should take place) will die in eight years.

If, at the time of enquiry, the Moon occupies the rising sign, with Mars in the 7th house, the death of the husband (if married) after the 8th year of marriage should be predicted.

If the 5th house from the rising sign, at the time of enquiry, be occupied by a malefic, in debilitation, aspected by inimical planets, the woman (if married) will either lose her sons or will be immoral.

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‡ This is another branch of astrology. It is the science of foretelling the result of a business or circumstance from the position and aspect of the heavenly bodies at the moment of propounding a puestion.

CELEBRATION OF MARRIAGE.

CHAPTER XIV.

The rules for fixing the time for celebrating a marriage are given in this Chapter.

‡ Utharayana (the first half of the year when the Sun is in the northern circle between Capricorn and Gemini) is excellent; Dakshinayana (the second half when the Sun is in the southern circle between Cancer and Capricorn) is of middling quality.

If, in the figure of the heavens (Gochaaram) at the time of marriage, Jupiter occupies the Jenma-Rasi (the house of the Moon at birth) the 3rd, 4th, 6th, 8th, 10th or 12th house, therefrom, the bride will either die or become a widow.

The marriage should be celebrated in the 5th, 6th or 7th year of the bride when Jupiter is well-placed in a benefic sign.

The following asterisms are the best; they favour the birth of sons:—Rohini, Mrigasirsha, Magha, Utharapalguni Hastha, Swathi, Anuradha, Mula, Utharashada, Utharabadhrapadha and Revathi. "Oordhva-Mukha" asterisms are the most fruitful, Atho-Mukha asterisms cause harm and "Thiryag Mukha" asterisms breed fever. Other asterisms affect the life of the son.

The best Thithis are:— Dhwithiyai, Thrithiyai, Panchami, Sapthami, Dhasami, Ekadhasi, and Thrayodhasi. Prathamai (of the dark fortnight) Shashti, Ashtami, Dhwadhasi, Pournami (Full-Moon) are middling. All the Thithis after Ashtami of Krishna Paksha (dark fortnight) are inauspicious and will affect life.

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‡ Utharayana comprises the Months of Pushya, magha Palguna, Chythra, Vaisakha and Jyeshta. The other six months of the year belong to Dakshinayana.

The best signs are Gemini, Virgo and Libra. Aries, Capricorn, Scorpio and Pisces should be avoided. The other signs exercise middling influence.

Saturday Sunday, and Tuesday, and the Amsas and associations of Saturn, the Sun and Mars should be avoided. Choose Monday, Wednesday, Thursday or Friday and the Amsas and associations etc., of the Moon, Mercury, Jupiter or Venus.

Influence of Zodiacal Signs at the time of Marriage—If the rising sign, at the time of marriage, be Aries, the bride will become a prostitute; if it be Taurus, she will become poor; Gemini gives her good qualities; Cancer inclines to adultery; Leo bids her confine to her father's house; Virgo helps her to enhance the welfare of her husband; Libra favours her single-hearted devotion to husband; Scorpio produces grief; the 1st half of Sagittari makes her a whore; the 2nd half develops chastity; Capricorn, Aquarius or Pisces tend to adultery.

Marriage within a week after the re-appearance(Udhayam) of Venus, affects the life of the bride adversely; Marriage,just prior to her becoming Asthangatha(combust) affects the life of the bridegroom.

Marriage within 8 days after the re-appearance of Jupiter adversely affects the life of the bridegroom. Marriage within 15 days prior to Asthangatha harms the bride.

PLANETS IN THE ZODIACAL SIGNS.

Influence of Planets in the Rising Sign at the time of Marriage—The Sun causes widowhood; the Moon shows danger to the life of the bride; Mars affects the life of both; Mercury brings widespread fame; Jupiter and Venus prolong life; Saturn creates poverty; Rahu or Kethu is an impediment to birth of children.

Planets in the 2nd House—Malefics in the 2nd house produce misery; the Moon in the 2nd house generates children; Mercury and Jupiter bestow enormous pecuniary gain; Venus favours the bride with a life of felicity and prevents widowhood.

Planets in the 3rd House—Planets in the 3rd house give happiness and fortune, as a rule.

Planets in the 4th House—The Sun causes adversity; the Moon tends to separation; Mars gives poverty; Mercury favours a life of felicity; Jupiter shows prosperous life and freedom from widowhood; Venus makes the woman chaste; Saturn brings in adverse circumstances; Rahu and Kethu lead the woman into bad character—so says Sage Girga.

Planets in the 5th House—If the 5th house be occupied by a benefic, the couple will have many sons; the Sun and Mars affect the lives of the children; Saturn and Rahu cause leprosy.

Planets in the 6th House—The Moon causes widowhood; Mercury helps the couple to dwell together, always; Rahu produces poverty; other planets give many sons.

Planets in the 7th House—There should be no planet in the 7th house. If there be, the adverse effects are as follow:—Jupiter makes the woman disrespectful to her husband; Mercury breeds indifference to religious formalities; Venus shows bad conduct; Mars indicates adultery on the part of the woman; Saturn affects the life of the children; Kethu gives the woman the disposition of a maniac; the Sun hastens widowhood; Rahu causes poverty; the Moon brings all miseries. For these reasons the 7th house from the rising sign, at the time of marriage, should be vacant.

Planets in the 8th House—Saturn, the Sun and Mars in the 8th house cause good ; other planets produce adverse effects.

Planets in the 9th House—All planets in the 9th house, except Rahu, Mars and Saturn tend to gratify all desires.

Planets in the 10th House—Mars causes death ; the Sun leads to consumption ; Saturn shows debauchery ; Rahu gives widowhood ; other planets are benevolent.

Planets in the 11th House—These bestow all the desired advantages on both.

Planets in the 12th House—Venus, Jupiter and Mercury are fortunate planets ; other planets deter by intimidation.

JUDGMENT ON MARRIAGE.

I give below the planetary conditions that produce beneficial Yogas—those that bestow happiness and prolong life.

(1) If, at the time of marriage, the rising sign be occupied by Jupiter, with the Sun in the 6th house, Venus in the 8th, and the Moon in the 10th, the individual will own carriages, conveyances, gems, excellent beds, furniture, grain and wealth.

(2) If the rising sign be occupied by Jupiter, with Venus in the 8th house, the Moon in the 4th or the 7th, the Sun in the 6th, Saturn and Mars in the 3rd house, the couple, blessed with sons and grandsons, will live a long, virtuous life in the plenitude of wealth and will have the gratification of their desires.

(3) If the 3rd, 6th, 10th and 11th houses be occupied by malefics with benefics in quadrants or trines and the lord of the 11th house in exaltation, the couple will be blessed with sons, wealth and long life.

(4) The Sun in the 10th, Saturn in the 6th, Jupiter in the 9th, and Mercury in the 12th—the couple will have sons and grandsons, will have a long, happy life and will be in the enjoyment of sound health.

(5) If Jupiter occupies the rising sign with malefics in the 6th house, Mercury and Venus in quadrants, the couple will be possessed of corn, wealth, and vehicles.

(6) If the rising sign be occupied by Mercury and Venus, with the Sun in the 11th, Mars in the 10th and Jupiter in the 5th the couple will be blessed with prosperous sons and will live in affluence.

(7) If the rising sign be occupied by Jupiter and Mercury, with malefics in the 3rd, 6th, 10th and 11th houses, and the Moon in the 2nd, the couple will have sons, long life, wealth and happiness.

PLANETARY COMBINATIONS FOR MARRIAGE.

1. **Mahendhra Yoga.**—Jupiter in the rising sign, Venus in the 8th house, and the Sun in the 11th form this Yoga which bestows all kinds of happiness upon the individuals if Mercury be not combust (Asthangatha).

2. **Vishnu Priyai.**—Venus in the rising sign, Jupiter in the 10th, the Sun and Mercury in the 11th—this forms the above Yoga that makes the couple thoroughly happy.

3. **Ardhanaari.**—Venus in the rising sign, and Jupiter in the 11th house, the 8th house being unoccupied, make Ardhanaari Yoga which promotes mutual devotion between husband and wife.

4. **Sreemathi.**—Venus in the 2nd house, Jupiter in the 12th, the Sun in the 8th and Saturn in the 6th form Sreemathi Yoga under which the couple will live in happiness and affluence.

5. **Samudhra Yoga.**—Venus in the rising sign, Jupiter in the 4th, Mercury in the 2nd and Saturn in the 11th—this is Samudhra Yoga fruitful of all happiness.

6. **Mahavishnu.**—Mars in the 3rd house, Saturn in the 6th. Venus in the 9th, Jupiter in the 12th—this Yoga bestows all happiness on the couple.

7. **Pushya Yoga.**—Saturn in the 3rd, Jupiter in the 6th, the Sun in the 10th, Mars in the 11th—this Yoga makes the couple happy in all respects.

8. **Sthavara Yoga.**—Jupiter configurated with Venus in the rising sign, well-dignified, forms this Yoga that promises all welfare.

9. **Jaya Yoga.**—Venus in the rising sign in conjunction with Jupiter—the two planets being well-dignified—makes Jaya Yoga which is extremely felicitous.

10. **Vijayam.**—Mercury, Jupiter and Venus, well-dignified and stationed in the rising sign produce Vijayam which is really the queen of all beneficial Yogas.

Jupiter and Venus in the rising sign, with the Moon in Cancer and in his own Navamsa, give a happy married life and promote prosperity of sons. (The position of the Moon, by this rule, is obtained when the time, in question, is governed by the 4th quarter of asterism Punarvaśu.)

Marriage during Utharayana generally promotes prosperity of sons and grandsons besides wealth.

Influence of the Months.—The marriage should be performed in a very auspicious month.

The months of Ashada, Badhrapadha, Margasira and Magha are not good. The other eight months are fortunate.

Marriage in the month of Pushya and Krithika endows the woman with good character ; in the month of Palguna, the woman will live in affluence and will be very wealthy ; Vysakha and Jyeshta favour a prosperous life, active sympathy with relations, a strong sense of duty to husband. and birth of sons ; Sravana, Aswayuja and Chythra are of middling quality.

Influence of the Asterisms—If the ruling asterism, at the moment of marriage, be the 2nd, 4th, 6th, 8th, or 9th from the Jenma-Nakshathra of the individual, the couple will live in fortune and acquire lands.

Asterism Magha prolongs the life of the bridegroom : the bride will live with her sons and brothers in wealth and plenty ; Mrigasirsha produces mutual devotion dearer than life and makes them happy ; Hastha bestows pecuniary gains, and corn in plenty, and happiness besides ; Swathi and Anuradha show development of affection between the couple ; promises to enrich them with pearls, corals and gems ; Revathi promotes reciprocal sympathy and good feeling ; Rohini favours progress of sons, grandsons, and riches too. Utharapalguni, Utharashada and Utharabadhrapadha signify increasing happiness, many man-servants and maid-servants and a life, long enough to see children's children.

Adverse Yogas to be avoided—No marriage should be celebrated towards the end of a Paksha, a † Ruthu,

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† The year is naturally divided into six seasons marked by temperature, moisture etc. Each season is known as a Ruthu. Vasantha Ruthu, comprising Chythra and Vaisakha, is the spring season. Grishma Ruthu comprises Jyeshta and Ashada—the warmest time. Varsha Ruthu is the rainy season ; it comprises the months of Sravana and Badhrapadha. Sharat Ruthu is the season when plants begin to put forth leaves ; Aswayuja and Krithika are its months. Hemantha Ruthu, comprising Margasira and Pushya is the snowy season. Sisira Ruthu——Magha and Palguna months——is the season at which plants begin to spring and blossom.

¶Ayana or of a year: during †Rikthai; when the Moon is on the wane; ‖ Vishu, Vyatheepatham and Shadaseethimukham are also inauspicious. The Prishtodhaya Rasis (Aries, Taurus, Cancer, Sagittarius and Capricorn, signs that rise by their feet) produce no good. The marriage should not be signified by the depression of Jupiter or by the asterisms, Ulkapatham§ Bookampam, Nirghatham.* Dhikdhaham; or Jenma-Nakshathra, and the 3rd, 5th, 7th, 10th and 19th asterisms. therefrom, should also be avoided. An asterism, (1) just released from a malefic, (2) one through which a malefic is just passing, (3) one close to a malefic—these three asterisms are also inauspicious.

The Adverse Effects Marriage towards the end of a Paksha has a tendency to prove evil to the relations of the couple; Rikthai produces poverty; waning Moon leads to pecuniary loss; marriage towards the end of a Ruthu causes the death of the son; Vishu and Vyatheepatham indicate disease and death; Shadaseethimukham gives rise to altercations; marriage towards the end of a year signifies ruin to the individual or to his family; the end of an Ayana is also harmful; Prishtodhaya Rasis incline to cause repentance; Dhikdhaham foreshadows danger by fire; the 19th asterism and the Jenma-Nakshathra produce evil; the 3rd asterism from the latter denotes ruin to friends; the 7th asterism portends disaster.

¶ Utharayana and Dhakshinayana are the two periods of six months each into which Hindu astrological year is divided. The former denotes the period when the Sun is in his Northern Circle between Capricorn and Cancer; the latter is the period when the Sun is in his Southern Circle between Cancer and Capricorn.

† For explanation see Chapter 33.

* Preternatural redness visible in the horizon.

‖ Sankaranthi.

§ For explanation of Ulkapatham, Bookampam and Nirghatham see Chapter 33.

Marriage under an asterism, *just* passed through by a malefic, produces rancour; marriage under an asterism *to be occupied* by a malefic threatens to cause starvation; marriage under an asterism that is governed by a malefic brings poverty.

Marriage during eclipse under an asterism governed by Kethu brings death within six months.

The Moon in conjunction with the Sun, Mars, Mercury, Jupiter, Venus, Saturn, Rahu or Kethu, respectively produces poverty, disease, sterility, misfortune, ‡ Sa-pathneeyam, constant journey, dissension and ceaseless grief.

The month and the day of birth and Jenma-Nakshathra are inauspicious only in the case of the marriage of the first-born son and not for marriage of girls or the other sons.

Mercury, well-located in the Lagna, is powerful enough to diminish a hundred adverse effects; Venus strong in the Lagna eradicates a thousand evils; while Jupiter well-dignified in the Lagna, sinks three lakhs.

ON ATTAINMENT OF PUBERTY.

CHAPTER XV.

The character, career and destiny of a girl could be judged from the month, the Thithi, the asterism, the day and the moment of her arriving at puberty.

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‡ Rivalry between wives of the same husband.

Influence of Months—To attain puberty in the month of Chythra portends widowhood; Vaisakha shows chastity; Jyeshta promotes enjoyments of pleasure; Ashada leads to moral depravity; Sravana gives birth to sons; Badhrapadha brings wealth; Aswayuja suggests widowhood; Krithika signifies adultery: Margasira inclines to bad character; Pushya makes her a chaste wife; Magha causes loss of property; Palguna produces many children.

Influence of Days—Sunday inclines to barrenness; Monday makes the girl a chaste wife; Tuesday forebodes ruin to her husband; Wednesday gives sons; Thursday signifies good nature; Friday bestows many children; Saturday produces poverty.

Influence of the Stars—Aswini causes widowhood; Bharani gives birth to sons; Krithika inclines to loss of children; Rohini leads to happiness; Mrigasirsha shows gain of all advantages; Ardhra tends to disease; Punarvasu welcomes a pleasant life; Pushya signifies regal pleasures; Aslesha predicts death of the son; Magha helps the growth of sons; Purvapalguni foretells luck; Utharapalguni indicates comfort; Hastha produces much happiness; Chithra, ordinary happiness; Swathi breeds a good family; Visakha forebodes widowhood; Anuradha promotes well-being; Jyeshta tempts to adultery; Mula inclines to prostitution; Purvashada brings affluence; Utharashada bestows happiness; Sravana favours a very noble career; Sravishta denotes many kinds of enjoyment; Sathabis produces poverty; Purvabadhrapadha gives a virtuous son; Utharabadhrapadha presages a luxurious and comfortable life; Revathi promotes chastity and devotion to husband.

Influence of Thithis—Prathamai portends widowhood; Dhwithiyai and Thrithiyai produce well-being; Chathurthi tends to the commission of adultery; Panchami gives birth to a son; Shashti causes ruin to the son; Sapthami

leads to sensual bliss ; Ashtami denotes suffering from disease; Navami makes the woman poor ; Dhasami fills her days with happiness and enjoyments ; Ekadhasi promotes love of husband: Dhwadhasi foreshadows widowhood; Thrayodhasi signifies a comfortable life; Chathurdhasi favours adultery; Full-Moon gives sons; New-moon ruins the family.

Influence of Zodiacal Signs—Aries shows prostitution; Taurus signifies enjoyment of several pleasures; Gemini brings all affluence: Cancer denotes bad character ; Leo gives sons; Virgo welcomes fortune; Libra shows cleverness; Scorpio leads to adultery; 1st half of Sagittari inclines to immorality; the 2nd half favours chastity; Capricorn causes dishonor; Aquarius makes the woman wealthy; Pisces develops ability.

Lord of the Amsa—If Mars be the lord of the rising Navamsa, the woman will become a servant; Venus makes her poor; Mercury bestows wealth and sensual bliss; the Moon leads to wicked character; the Sun brings in good sense; Jupiter favours prosperity and fortune; Saturn tends to poverty.

Influence of Planets in the Rising Sign--Planets occupying the rising sign at the time of puberty also affect the life and character of the woman—favourably or adversely :— The Sun portends the death of the woman; the Moon gives birth to daughters; Mars causes abortion; Mercury bestows sons; Venus and Jupiter favour long life, wealth, fortune, health and affection; Saturn signifies enmity; Rahu inclines to grief.

Planets in the 7th House.—All matters connected with the fortune and the husband of a woman shall be determined from the 7th house. The effects produced by planets, located in the 7th house from the rising sign, at the

moment of puberty, are :—The Sun predicts widowhood; waxing Moon foretells well-being; waning Moon breeds consumption; Mars affects the son; Mercury gives birth to sons; Jupiter favours wealth and long life; Venus fulfils all desires; Saturn prevents conception; Rahu threatens to bring death.

Influence of the Days of the Week.—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday are respectively governed by the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. The strength of the day corresponds to the strength of its lord. The influence of the day, and that of the planet that rules it, on the life and character of a woman, are thus set forth:—To attain puberty on a Sunday, at a moment when the rising sign is occupied, or aspected by, the Sun, signifies death; Tuesday with Mars in the Lagna or aspecting it, causes abortion; Saturday, with the rising sign occupied or aspected by Saturn leads to prostitution; Wednesday, with the rising sign occupied, or aspected by, Mercury gives good sons; Friday with the rising sign occupied or aspected by Venus favours a life of happiness, free from illness; Thursday, with the rising sign occupied or aspected by Jupiter, bestows long life.

Influence of the Day and the Night.—The forenoon is the most auspicious time; the noon is middling in quality; the afternoon is bad. Similarly the early part of the night is favourable; midnight is of middling quality; the time between midnight and morning is inauspicious.

If the ruling asterism, at the time of attaining puberty, be inimical to the Jenma-Nakshathra of the native, or, if the rising sign, at the time, be the 8th from her Jenma-Rasi, or, if it be Chandrashtama day for her, the woman will suffer many griefs.

The woman, fresh from her bath. after the menstrual period, should *first* set her eye upon her *husband* alone; none else should be the object of her sight at the time. This will preserve the purity of her progeny. [The prevailing practice is, however, quite different. Women, as a rule, keep out of sight of the husband at the time.]

NISHEKAM (COPULATION.)

CHAPTER XVI.

Nishekam is the word used to denote the first sexual union between husband and wife. For this a day of beneficent planetary influence must be selected according to the Sastras. The bed chamber should be in a convenient place decorated and kept fragrant with sandal. flowers etc, and provided with water taken from sacred rivers. Above all, there should be nothing to disturb the peace of mind of the couple.

The best asterisms are Rohini, Utharapalguni, Hastha, Swathi, Anuradha, Mula, Utharashada, Sravana. Sathabis, Utharabadhrapadha and Revathi.

Aswini, Mrigasirsha, Punarvasu, Pushya, Chithra. and Sravishta—these asterisms are of middling quality. The remaining asterisms should be avoided.

Monday. Wednesday, Thursday and Friday are auspicious days, as also the Amsas of the lords of these days viz ; the Moon, Mercury, Jupiter and Venus.

Saturday, Tuesday and Sunday should not be considered. The Amsas of Saturn, Mars and the Sun should also be rejected.

All Thithis except Chathurthi, Ashtami, Navami, Chathurdhasi, Full-Moon and New-Moon days are good.

The Jenma-Nakshathra (the asterism at birth), the 10th asterism (Anu-Jenma), and also the 19th asterism (Thri-Jenma) therefrom should be strictly avoided. Dhwadhasi is equally inauspicious.

The beneficent signs are Taurus, Gemini, Cancer, Leo, Virgo, Libra and Pisces. Avoid other signs.

Ruthu-Dhinam—This is the expression used to denote the sixteen days from the first day of the menstrual period. Sexual union during the odd days will tend to produce a female child. The issue of sexual union on even days will be male. Those that wish to beget a son should prefer the even days. To indulge in sexual intercourse during the first four days of menses will lead to serious evil effects. The first day proves fatal to the husband; the second day affects the life of the woman; the third day causes abortion; the fourth day inclines to produce a poor and short-lived son, stupid, houseless, miserable and bereft of good habits. Besides all these evils, sexual union, on the fourth day, impairs the vital power of the father; and so, the first four days of the menses should be avoided. Copulation on the fifth day tends to give birth to a daughter; the sixth day favours a son who will promote posterity; the seventh day inclines to bring forth a daughter who will bear no child; the issue of sexual union on the eighth day will be a noble son; the ninth day tends to give birth to a wicked girl; the tenth day promises a praiseworthy son; the eleventh day predicts the birth of a girl having a disposition to be unrighteous; the twelfth day welcomes a virtuous son; the thirteenth day favous the birth of a virtuous woman; the fourteenth gives birth to a son rich in corn and gold; the fifteenth day inclines to bring forth a daughter that will not live long; Copulation on the

sixteenth day of the menses presages the birth of a son of all-embracing intelligence. Sexual union may be indulged in only on days that bear favorable testimonies so that the progeny may be noble, sunny and prosperous.

INFLUENCE OF THE RISING SIGN.

If the rising sign, at the time of Nisheka, be an even one, occupied by the Moon, the issue will be a daughter; if it be an odd sign, with the Moon in it, the issue will be a son.

If the Sun and Jupiter be stationed in any of the odd signs from the rising sign, at the time of Nisheka, the issue will be a son.

If, at the time of Nisheka, the Sun and the Moon or Mercury and Saturn aspect each other, the issue will be a hermophrodite.

Saturn in the Nisheka Lagna (the rising sign at the time of Nisheka) aspected by Mars in conjunction with the waning Moon leads to the death of the woman during the period of pregnancy.

If the Nisheka Lagna and the sign occupied by the Moon be between evil planets without the aspect of benefics, the woman will either die wihin the period of pregnancy, or after parturition. The child will not survive the mother.

If the Nisheka Lagna be the house of Saturn or his own Navamsa, and if that planet occupies the 7th house from the Nisheka Lagna, a child will be born in three years.

Cancer, as the Nisheka Lagna, or as the Amsa occupied by the Moon, with the Moon in the 7th house from the Nisheka Lagna, promises a child in twelve years.

The Sun, the Moon, Mars and Venus, located in their own signs, with Jupiter in the Lagna or in the 5th or 9th house—this planetary position foretells the birth of a son.

If the Nisheka Lagna be Sagittarius, with the same planet occupying either that or the last Navamsa of it, aspected by Mercury or Saturn, there will be many children.

If the Nisheka Lagna be an even sign, occupied by Venus and the Moon with Mars, Mercury and Jupiter in odd signs, the issue will be *Twins*.

If the Nisheka Lagna be an even sign and the Moon occupies also an even sign, Mars, Jupiter and the Sun aspecting both the Lagna and the Moon from even signs, the issue will be *Twins*.

Hermophrodite—Mercury and the Moon located in the Nisheka Lagna aspected by Mars lead to the birth of a hermophrodite.

The Sun stationed in the Nisheka Lagna (even sign) aspected by hermophrodite planets (Mercury and Saturn) produces a hermophrodite.

Dwarf—If Nisheka Lagna be the "last Navamsa of Capricorn" (Virgo) aspected by the Sun, the Moon and Saturn, the issue will be a marvel of a dwarf.

Hunch-back—Cancer as the Nisheka Lagna occupied by the Moon and aspected by Saturn and Mars causes the birth of a hunch-back.

Cripple—Pisces as the Nisheka Lagna occupied by the Moon aspected by Mars, Saturn and the Sun tends to produce a cripple.

Leper—If the rising Navamsa, at the time of Nisheka, be Pisces, Cancer, Capricorn or Aries, occupied by the Moon, in conjunction with or aspected by, Mars and Saturn, the issue will be a leper.

Blindness—The Sun and the Moon posited in the Nisheka Lagna—Leo—aspected by Mars and Saturn predict the birth of a blind child.

Protuberant Eyes—The same Nisheka Lagna (Leo) occupied by the Sun and the Moon, aspected by benefics (the Full-Moon, Jupiter, Venus and Mercury) as well as by malefics (Mars, Saturn, the Sun, Rahu and Kethu) causes the birth of a child with protuberant eyes.

Defective Limbs.—Mars, located in the 5th or 9th house from the N. L. aspected by malefics, gives birth to one with defective limbs, if Jupiter be not well-dignified in any of the quadrants.

Scraggy Body.—Aries or Taurus. as N. L. aspected by malefics, gives birth to one of scraggy body.

Leprosy.—Scorpio, Capricorn or Taurus, (as the N-L) with malefics located in, or aspecting, the 5th and 9th houses causes the birth of a child that will contract leprosy.

Leprosy, Diseases of the Stomach or of the Lungs.— The Moon located in the N. L with malefics in the 2nd and the 12th houses and the Sun in the 7th. threatens to give birth to a child that will contract leprosy, dyspepsia, or asthma.

Adverse effect on the Husband.—If, in the figure of the heavens, at the time of Nisheka, the 7th house from the Sun be governed by Saturn and Mars, the husband of the woman will contract disease.

Abortion.—The Sun in the N. L. with Saturn and Mars in the 7th house, (2) Saturn. Mars and the Moon located in N. L., (3) the Moon. stationed in the house of Saturn or Mars and aspected by the same planets, but not by benefics—these three planetary positions tend to cause abortion.

No feeling of grief or uneasiness should pervade the minds of the couple during Nisheka:; otherwise, the result will be a dwarf, dumb, blind or miserable child.

Some astrologers lay stress on the principle that the N. L. must not be occupied by any planet ; others consider that the 8th house should be vacant. It is good, therefore, that there should be no planet in the N. L. and the 8th house, therefrom.

PUMSAVANAM.

CHAPTER XVII.

This function is performed when the woman is in the family way, in the 3rd month, preferably, when symptoms of pregnancy become evident. Pumsavanam may also be celebrated in the 4th, 6th or 8th month under asterisms, Pushya or Sravana.

All Thithis except Chathurthi, Shashti, Ashtami, Navámi, Dhwadhasi. Chathurdhasi, Full-Moon and New-Moon days, are auspicious.

. All signs, except Gemini, Cancer and Virgo, are favourable.

Virgo, is inauspicious even when aspected to a benefic. That sign should be strictly avoided.

Monday, Wednesday, Thursday and Friday are fruitful, as also the *Amsas* of the lords of these days viz., the Moon, Mercury, Jupiter and Venus.

The 8th house from the rising sign should be vacant.

The Moon located in the rising sign or in the 12th house and the rising sign aspected to Venus are commended as very favourable.

Benefics produce good, if located in Quadrants (Kendhras) or Trines (Thrikonas). These places should not be held by malefics. The latter cause good if posited in the 3rd, 6th and 11th houses.

The Moon must be well-dignified for this celebration. These rules should be considered, only when Pumsavanam is separately performed. As a rule, it is blended with Seemantham in which case the delineations for the latter should be followed.

SEEMANTHAM.

I now proceed to give the delineations for Seemantham. This must take place in the 4th, 6th or 8th ¶ solar month.

Followers of Bhodhayana and Kowsheethaka may have Seemantham in the 5th or the 7th month.

If the months, specified for this function, be inconvenient, Sage Sankha considers that it must be performed any time before delivery at all events, being an important sacrament intended for the sanctification of the pregnant woman. The ceremony is ordained only in respect to the first conception.

The following asterisms are excellent:—Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapàlguni, Utharashada, Utharabadhrapadha, Hastha, Sravana and Revathi. It would be well if the stellar quarter, at the time of celebration, be governed by a benefic. This strengthens the good influence of the asterism.

¶ See Foot-note on page 60 for explanation.

Some astrologers are of opinion that Aswini, Anuradha and Mula may also be commended as auspicious under unavoidable circumstances.

Avoid Chathurthi. Shashti. Ashtami, Navami, Chathurdhasi and New-Moon days. Chathurthi, Chathurdhasi and the Full-Moon days are commended as auspicious by some when the Moon is well-dignified.

Monday, Wednesday, Thursday, and Friday and the Amsas of the Moon, Mercury, Jupiter and Venus (lords of these days respectively) are fruitful.

Avoid Sunday, Tuesday and Saturday and the Amsas of malefics (the Sun, Mars and Saturn.)

All signs except Leo and Scorpio are beneficent. Other signs are not to be considered.

The 8th house from the rising sign at the time must be vacant.

Exception—If the lord of the 8th house from the rising sign, at the time, be stationed in a quadrant (Kendhra) aspected to benefics, the adverse effects referred to in the above rule will disappear.

The wise man will avoid Seemantham under the 3rd, 5th, 7th, 10th, 19th, 22nd and 27th asterisms, from the Jenma-Nakshathra which are inauspicious.

Chandrashtama should be avoided.

It must be observed that, as the auspicious nature of the *month* ranks first in importance, Jupiter and Venus produce no evil, if combust, at the time of the celebration. †Athimasam should also be avoided.

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† See Foot-note on page 58 for explanation,

LYING-IN APARTMENT.

CHAPTER XVIII.

The place for child-birth (Soothika-Griham) should be arranged at the approach of the month of parturition.

The following asterisms are the best:—Aswini, Rohini, Mrigasirsha, Punarvasu, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Utharashada, Utharabadhrapadha and Revathi.

All Thithis except Rikthai (Chathurthi. Navami and Chathurdhasi) Ashtami, New-Moon and Full-Moon days are auspicious.

The * Sthira-Karanas such as Sakhunam, Chathushpadham, Nagam, and Kimsthughnam should be avoided, as also Vishti-Karana.

Monday, Wednesday, Thursday and Friday are prosperous as also the Amsas of the Moon, Mercury, Jupiter and Venus.

Malefics should be avoided and the days which they govern—Sunday, Tuesday and Saturday—and the Amsas.

Taurus, Leo, Scorpio and Aquarius are fruitful signs; Gemini and other Common signs are middling; the Movable signs. Aries, Cancer, Libra and Capricorn should not be considered.

The apartment chosen for the birth of the child must be comfortable to the pregnant woman.

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* Sakhunam occurs in the latter half of Chathurdhasi; Chathushpadham and Nagam occur in the two halves of the New-Moon respectively; Kimsthughnam occurs in the first half of Prathamai of the bright fortnight. For explanation of Vishti etc., See Ch. 33.

AGRICULTURAL WORK.

CHAPTER XIX.

The rules for choosing the most auspicious time for the commencement of agricultural work which is indispensable to the subsistence of the world are set forth below:—

The first step in this matter is to select an auspicious day on which the owner may set his foot on his land for the purpose. Then follow ploughing and other operations.

The best asterisms under which the owner may enter into his land to start agricultural work are:—Bharani, Ardhra, Pushya, Magha, Utharapalguni, Chithra, Swathi, Anuradha, Utharashada and Utharabadhrapadha.

All odd Thithis (Prathamai, Thrithiyai, Panchami, Sapthami, Navami, Ekadhasi and Thrayodhasi) except Navami are favourable. The even Thithis except Dhwithiyai and Dhasami should be avoided. Some astrologers condemn ‡ Badhrai.

Monday, Tuesday, Wednesday and Thursday are auspicious. Saturday also is recommended by some.

TILLAGE.

Taurus, Virgo and Scorpio produce good. The days of benefic planets produce good; those of malefics show evil. Sign Leo or any other, held by the Sun, or, any asterism governed by him, is favourable. Having entered the land on an auspicious day the owner may start ploughing.

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‡ Badhrai is the word used to denote Dhwitiyai, Sapthami and Dhwadhasi Thithis. See Chapter 33.

The beneficent asterisms are:—Rohini. Punarvasu, Pushya, Utharapalguni, Hastha, Anuradha. Mula, Utharashada and Utharabadhrapadha. Aswini, Mrigasirsha, Magha, Chithra, Swathi, Visakha, Sravana, Sravishta and Sathabis are also considered auspicious by some astrologers. For commencing tillage choose the 3rd, 4th, 5th, 6th, 7th, 11th, 12th, 13th, 14th, 15th, 19th, 20th, 24th, 25th and 26th * asterisms from the one occupied by the Sun on the day in question. All other asterisms produce evil.

All Thithis except Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi, Chathurdhasi Full-Moon and New-Moon days are good.

To start ploughing on Navami causes damage to crops ; Chathurthi leads to their destruction by insects ; Chathurdhasi tends to cause danger to the life of the owner.

There should be no malefic planet in the rising sign, at the time, lest the landlord may be adversely affected.

The fortunate signs are:— Taurus, Gemini, Cancer Capricorn and Pisces. Avoid Aries, Leo, Scorpio and Aquarius. The remaining signs are of middling quality.

The Influence of the Zodiacal Signs.—If, at the time of starting, the rising sign be Aries, it proves fatal to the cows; Taurus, Gemini and Cancer promise a good harvest, Leo leads to damage of crops ; Virgo favours a proper yield ; Libra predicts luxuriant growth ; Scorpio threatens to cause damage to the crops by fire ; Sagittarius promotes fertility ; Capricorn gives an abundant harvest ; Aquarius causes fear of thieves ; Pisces denotes prosperity.

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* Some of these asterisms have also to be avoided, for while being favorable to tillage they afflict either the bullocks or the landlord. See para 6 of page 102.

Choose the bright fortnight (Sakla-Paksha) and avoid the dark fortnight (Krishna-Paksha).

For ploughing for the first time choose a time (1) when the Moon holds a watery sign (2) when the rising sign is occupied by Jupiter and Venus (3) when the ruling asterism is Rohini and a benefic is the lord of the rising Navamsa (4) when the risign sign is Taurus during the forenoon governed by asterism Rohini.

Start and proceed to plough eastward or northward. And, for the first day. stop with cutting one or three or five furrows.

Quadrupeds with broken horns or hoofs or with tails cut and those of brown colour should not serve for tillage. Dark or red-coloured ones should be put to the task .

To meet with a serpent among the furrows while ploughing signifies that the land will soon be alienated ; to see a tortoise denotes that the profits from the land will certainly go up a thousandfold. If ashes. charcoal, husk, bone, hair, tooth, or tile be found, pour a mixture of ghee and milk in the furrows and resume ploughing.

Avoid the six asterisms from the one occupied by the Sun, for they cause affliction to the bullocks ; asterisms thirteen to eighteen, therefrom (both inclusive), affect the landlord adversely ; the other asterisms are good.

SOWING.

Seeds must be sown at the appropriate seasons. The most fruitful asterisms are:—Rohini, Pushya, Magha, Utharapalguni, Hastha, Swathi, Visakha, Anuradha, Mula, Utharashada, Sravana, Sathabis, Utharabadhrapadha and Revathi. Aswini, Mrigasirsha, Punarvasu and Sravishta have middling influence. The other asterisms should be avoided.

Roots—To sow seeds of roots the following asterisms are good:—Bharani. Krithika, Magha, Purvapalguni, Visakha. Mula, Purvashada and Purvabadhrapadha.

Flower and Fruit—For sowing seeds of flower plants and fruit-bearing creepers the following are beneficent asterisms:—Mrigasirsha, Punarvasu, Hastha, Chithra. Swathi, Anuradha. Jyeshta and Revathi.

Fruitful Stellar Yogas:— Bharani governs Solanum Indicum and Solanum Jacquini. Aswini favours the growth of betel-nut trees; Rohini is a fruitful asterism for trees; sugar-canes flourish under Punarvasu; Chithra protects all varieties of grain; Swathi governs paddy; Anuradha is a productive asterism for sesamum: Mula brings up all roots and creepers; black-grain crops do very well under asterism Sathabis; and for the teeming growth of paddy Sravana is the best asterism.

Cocoanut—To plant seedlings of cocoanut, choose sign Aquarius governed by Venus in the Rasi and the Amsa figures.

Pumpkins—The seeds must be sown at a time when Venus rules the rising sign and the 5th Navamsa of Pisces (Scorpio). There will then be an abundant crop of huge pumpkins.

All Thithis except Prathamai, Dhwithiyai. Chathurthi, Shashti. Sapthami, Navami. Ekadhasi and Chathurdhasi and all Karanas except Vishti, Chathushpadham. Nagam, Kimsthughnam † are auspicious.

Monday, Wednesday, Thursday and Friday and the Amsas governed by the Moon, Mercury, Jupiter and Venus are beneficent.

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† See Foot-note on page 99.

Seeds and Their Days—*Sasya* (paddy) seeds should be sown on a Sunday when the rising sign, at the time, is occupied by the Sun; seeds of flower plants, such as thrive in water, should be sown on Monday when the rising sign, at the time, is occupied by the Moon; ragi seeds should be sown on Tuesday when the rising sign, at the time, is occupied by Mars; *Palmyra* seedlings and the varieties of the palm, such as the *betel*, *Coco* etc., should be planted on Wednesday when the rising sign is occupied by Mercury; seedlings of long-lived fruit trees should be planted on Thursday when the rising sign, at the time, is occupied by Jupiter; seedlings of *Flower trees* should be planted on Friday when the rising sign, at the time, is occupied by Venus; seeds of *Black Grains* should be sown on Saturday noon when the rising sign, at the time, is occupied by Saturn.

Agricultural work started on Monday, Wednesday, Thursday and Friday will prove quite profitable. Sunday, Tuesday and Saturday are favourable only to a particular kind of agricultural work.

The best signs are:—Taurus, Cancer, Leo, Capricorn and Pisces; Libra, Gemini and Aquarius have common influence; the other signs will do no good.

Malefics in the 3rd, 6th or 11th houses produce good. They must not be in other houses.

The Moon in the 2nd, 3rd, 4th 5th, 7th, 10th and 11th houses from the rising sign, at the time, does much good.

There must be no planet in the 8th house. Venus in the 7th house is also inauspicious.

To determine the day for sowing a Field.—Note in the first place the asterism ruled by Venus on the day in question. The three succeeding asterisms, therefrom,

blight the crops ; the next three asterisms prevent earing, and produce blasted stalks ; the next twelve asterisms favour luxuriant growth, and one of them should be chosen ; the penultimate six asterisms produce empty grains ; and under the last three the plants perish.

If these directions be carefully followed, all agricultural operations will be abundantly repaid.

HARVEST.

CHAPTER XX.

To start reaping the crop, the most favourable asterisms are;—Bharani, Rohini, Mrigasirsha, Ardhra, Pushya, Magha, Utharapalguni, Hastha, Visakha, Anuradha, Utharashada, Sravana, Utharabadhrapadha and Revathi.

Of Thithis, avoid Chathurthi, Ashtami, Navami, Ekadhasi, Dhwadhasi, Chathurdhasi and New-Moon. † Sthira Karanas (Sakunam, Chathushpadham, Nagam and Kimsthughnam) and Vishti Karanas should be positively avoided. The remaining Thithis and Karanas are good.

Signs belonging to benefics and the days governed by them are felicitous.

To Commence Harvest:—Choose sign Pisces under the asterism Bharani ; sign Scorpio under the asterism Sravana ; sign Cancer under the asterism Visakha—for, these planetary positions promote prosperity and strengthen you to prevail over your enemies.

† See Chapter 33.

Aries and Cancer afford a happy time for gathering fruits. Begin no work of this kind after nightfall. All signs will benefit, if Jupiter be located in the 4th house from the rising sign at the time of starting this work.

Avoid Jenma-Nakshathra and the 10th and the 19th asterisms therefrom. To start work under these asterisms will result in loss.

THE IN-GATHERINC OF CROPS.

The produce of agriculture may be gathered in at any time during the year excepting the months of Sravana and Badhrapadha. The best asterisms are:—Bharani, Rohini, Mrigasirsha, Purvapalguni, Ardhra, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Swathi, Anuradha, Mula, Utharashada, Sravana, Utharabadhrapadha and Revathi.

Saturn located in the 4th house, from the rising sign, at the time, is a benefic for this business.

All Thithis, except Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi, Chathurdhasi and New-Moon, are good. Sthira Karanas—Sakunam, Chathushpadham, Nagam and Kimsthughnam—and Vishti Karanas should be strictly avoided. Nitya Yogas produce good.

Monday, Thursday, Friday and Saturday are the best as also the Amsas and signs of the lords thereof, viz., the Moon, Jupiter, Venus and Saturn. Wednesday and the Amsa of Mercury are neutrals.

Avoid Tuesday and Sunday and the Amsas of Mars and the Sun.

Fixed signs bestow much good; Common signs cause profit as well as loss. No collection of grain should be commenced when the rising sign is a Movable one.

Benefics occupying the rising sign, or the 4th, 5th, 7th, 9th and 10th houses, therefrom, and malefics in the 3rd, 6th and 11th houses produce good.

The signs occupied, to be *next* occupied, or *just* vacated by malefics should be left out of consideration; those occupied by benefics should alone be chosen.

Jupiter and Saturn occupying or aspecting a fixed Navamsa and governing any of the ‡"Oordhwa-Mukha" asterisms afford a very prosperous time for gathering grains.

Here the author describes a small ceremony before commencing to gather corn. The ceremony consists in scattering all round the fields a mess of cooked rice and curd to propitiate the Deities that preside over the grown product of the field. This over, the work of gathering should proceed silently—the people at work should not talk to one another. (The object of this rule seems to be to safeguard the produce against contamination by the offensive odour emanating from some mouths and the spurting of saliva.) The practice should be let to a virgin take the corn, first of all, and put it into the hands of a pregnant woman who must preserve it.

FORTUNATE PLANETARY YOGAS.

(1) A fixed sign (Rising Sign at the time) aspected by Saturn with Jupiter in the 7th house forms an excellent Yoga for starting to gather in corn. This planetary position favours growth and progress.

(2) **Dhanya Parvatha Yoga.**—The day ruled by asterism Magha, in the month of Magha, or that ruled by Uthara-palguni in the month of Palguna, at a time when the rising sign is Taurus—this makes Dhanya Parvatha Yoga.

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‡ Oordhwa-Mukha Asterisms are :—Rohini, Ardhra, Pushya, Utharapalguni, Utharashada, Sravana, Sravishta, Sathabis and Utharabadhrapadha.

(3) **Dhanya-Meru.**—Saturn occupying the rising sign, at the time, Jupiter in the 7th, the Moon in the 7th house from the Sun—this is an equally valuable Yoga the effect of which is to endow the landlord with a mountain of property in grain.

(4) Another felicitous time is after mid-day when the rising sign is occupied by Saturn or by Gulika—this adds to the grain store.

(5) Saturn aspecting the rising sign (fixed) at the time, with Jupiter in the 7th forms another favourable Yoga.

(6) Still more auspicious is the time when the rising sign is occupied by Jupiter, with the Moon in the 12th and the Sun in the 6th house.

(7) **Dhanya-Parvatha Yoga**—Asterism Pushya in the month of Pushya and asterism Sravana in the month of Sravana—these also form Dhanya Parvatha Yogas.

(8) **Dhanyarnava Yoga**--If, at the time of gathering in corn, the rising sign be occupied by Jupiter, the 4th house by the Moon, the 11th by the Sun and the 7th by Saturn, what is known as Dhanyarnava Yoga is formed. Under its influence the grain property of the landlord will go on swelling in abundance like the billows of the ocean.

EXPENDITURE OF CORN.

The best asterisms for expenditure of corn are:—Aswini, Mrigasirsha, Punarvasu, Pushya, Purvapalguni, Utharapalguni, Utharashada, Sravana, Sravishta, Purvabadhrapadha, Utharabadhrapadha and Revathi. If grain be expended on days ruled by these asterisms the store will flourish increasigly.

The asterisms to be avoided are:—Bharani, Krithika, Rohini, Ardhra, Chithra, Swathi, Jyeshta, Mula, and Sathabis. Under no circumstances can grain be interfered with on these days. The influence of the remaining asterisms (Aslesha and Magha) is middling.

Any Saturday ruled by a beneficent asterism and a Thithi and any time, thereon, when the rising sign is the house of Jupiter, is very auspicious for expenditure of corn. The stock will increase.

No grain should be expended on Chathurthi, Ashtami, Navami, Chathurdhasi and the New-Moon. The remaining Thithis do good.

Some astrologers commend Rikthai as good for expending corn.

† Sthira Karanas (Sakunam, Chathushpadham, Nagam, Kimsthughnam) and Vishti Karanas should be avoided, as also Sunday, Tuesday and Friday, and the Amsas of the Sun, Mars and Venus. The other days are good. Some writers consider Friday felicitous and commend also the Amsas of Venus as such.

Fixed signs have a beneficent influence; Common signs have middling influence; Movable signs should be left out of consideration. Malefics in the 3rd, 6th and 11th houses and benefics in squares or trines, the 8th house being vacant, do much good.

TO LAY UP TREASURE.

CHAPTER XXI.

To lay up treasure, all Thithis except Rikthai, Full-Moon and New-Moon are auspicious.

The following asterisms are the best:—Mrigasirsha, Ardhra, Pushya, Utharapalguni, Hastha, Anuradha, Utharashada, Sravana, Sravishta, Sathabis and Utharabadhrapadha.

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† See Chapter 33 for explanation.

Sthira Karanas (Sakunam, Chathushpadham, Nagam and Kimsthughnam) and Vishti Karanas should be avoided.

Nitya Yoga, Monday, Wednesday, Thursday and Friday, and the Amsas and signs of the Moon, Mercury, Jupiter and Venus are favourable.

Fixed signs have beneficial influence ; Common signs have middling influence.

Malefics in the 3rd, 6th and 11th houses, benefics in quadrants or trines bestow all prosperity.

There should be no planet in the 8th house.

Jupiter in Virgothama position with Mercury and Venus in quadrants is an extremely lucky planetary position for *collecting and depositing gold.* The store will then increase a millionfold.

Equally felicitous is the time when the risiug Navamsa is occupied by the Moon in her main exaltation with Jupiter in the 7th house.

A very fortunate planetary condition under which gold, grain and gems may be gathered and deposited is when the rising sign is occupied by Saturn. Jupiter located in the rising sign gives prosperity.

Jupiter, in the rising sign, Venus in the 2nd, Mercury in the 11th and the Moon in the 10th house—this is the best planetary position which renders the store firm against failure.

To take on Servants etc.—To employ servants and to deposit money choose the time on a Thursday when the rising sign is occupied by Jupiter with the Sun in the 11th and Saturn in the 6th house. Everything will prosper immensely.

Metals—To store lead, bronze and iron, Venus located in the rising sign, with the Moon, Jupiter in the 10th house, is a prosperous planetary position.

To treasure gold, silver, copper, brass, iron, pearl, coral, emerald and diamond choose favourable asterisms from the list given above in this chapter.

Fragrant Substances—If at the time of collecting camphor, sandal and odoriferous woods such as Devadar, and garlands, the rising sign be occupied by Jupiter with the Moon in the 12th house, the stock will become inexhaustible.

Library and Records—To form a Library or to collect records, the most fruitful time is when Mercury is in his main exaltation, or occupies the rising sign on a Thursday in exaltation—the Library and records will prosper rapidly.

Silver—For making and storing silver wares, the most felicitous time is that when the ‡ rising sign is occupied by Venus on a Saturday, when the Moon is in asterism Rohini (in her exaltation in Taurus), Jupiter aspecting Aquarius.

The silver wares will increase in quantity a hundredfold if, at the time of collecting them, the rising sign be governed by Venus, in exaltation, with Jupiter in the 7th and the Sun in the 5th house.

TO TAKE POSSESSION OF LAND.

To gain possession of any land your right to which is contested, scoop out and carry away a handful of earth from that land, at a time when the rising sign is Cancer, when the fourth quarter of any of the asterisms, Bharani, Ardhra, Visakha, or Hastha rules.

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‡ Evidently, the rising sign required by this rule is Aquarius.

A very auspicious time for taking possession of a land is that when the rising sign and the Navamsa thereof are occupied by the Sun and Kethu—these two planets must be together in the rising sign as well as in the Navamsa Chakra, for the time. The land so obtained will permanently remain yours.

The best asterisms are:—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Hastha, Swathi, Anuradha, Utharashada, Sravana, Sravishta, Sathabis, and Utharabadhrapadha. Avoid Rikthai and Vishti Karana.

To Buy Land and Cattle—Monday, Tuesday, Wednesday and Saturday are good. The lords of these days are the Moon, Mars, Mercury and Saturn respectively. The lord of the day, in question, should occupy the rising sign at the moment of the transaction.

To Buy Sheep—The most prosperous time is that on a Thursday ruled by asterism Pushya when the rising sign is Aries. Sheep purchased at this time multiply a thousandfold.

Krithika, Ardhra, Magha, Aslesha, Swathi and Anuradha are good, only for buying cattle; not for selling which will end in loss.

Loan on Pledge—Things given or pledged and money lent for interest, under asterisms Sadharana, Vajra and Theekshana do not return.

Loan or Gift of Gold—He who parts with his gold, at a time when the ruling asterism is Krithika, Magha, Mula, Sathabis, Utharapalguni, Punarvasu, or Jenma-Nakshathra will be reduced to destitution. The one that receives the metal will flourish.

The "**Sadharana**" asterisms are:—Visakha and Krithika.

The "**Vajra**" asterisms:— Bharani, Magha, Purvapalguni, Purvashada and Purvabadhrapadha.

The "**Theekshana**":— The group of asterisms denoted by this word are:— Ardhra, Aslesha, Jyeshta and Mula.

The "**Laghu**":—This word is used to denote the asterisms, Aswini, Pushya and Hastha.

The "**Mrudhu**":—Mrigasirsha, Chithra, Anuradha, and Revathi—these asterisms are known by the name "Mrudhu".

The "**Sthira**":—Rohini, Utharapalguni, Utharashada and Utharabadhrapadha.

The "**Chara**":— Punarvasu, Swathi, Sravana, Sravishta and Sathabis.

The following asterisms cause good results in all transactions, buying, selling etc:—Aswini, Rohini, Mrigasirsha, Ardhra, Punarvasu, Pushya, Magha, Purvapalguni, Utharapalguni, Hastha, Visakha, Jyeshta, Mula, Utharashada, Sathabis and Utharabadhrapadha and Revathi.

The following signs produce the same effect:—Taurus Gemini, Leo, Libra and Scorpio.

Of Thithis, all have the same effect except Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi and Chathurdhasi.

To buy or sell a Cow—To buy or sell † cows, the proper asterisms are:—Aswini. Punarvasu, Pushya, Hastha, Swathi, Visakha, Jyeshta, Sravishta and Revathi. One's property in cows will increase by the transaction started under these asterisms.

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† Jupiter governs the sheep, the cow and all those animals that are useful to man.

DINNER OF NEW GRAINS.

CHAPTER XXII.

[After commencing the harvest it is customary, among the Hindus, to take home the first sheaf of corn and make a repast of the same in celebration of the event. The time for such rejoicing is delineated in this chapter.]

The following asterisms are considered the most fruitful for this purpose :—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha. Chithira, Swathi, Visakha, Anuradha, Mula, Utharashada, Sravana, Sravishta, Sathabis, Utharabadhrapadha and Revathi.

The remaining asterisms should be avoided.

All Thithis, except Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi, Chathurdhasi, Full-Moon and New-Moon days produce good. Avoid Vishti Karana.

Wednesday, Thursday and Friday and the Amsa and † Dhrekkana of the lords of these days—Mercury, Jupiter and Venus—have a very beneficent influence on a meal composed of the fruits of the new crops.

The following signs should be chosen:—Taurus, Cancer, Leo, Virgo, Libra, Sagittarius, Capricorn and Aquarius. Gemini has a middling quality. Avoid Aries, Scorpio, and Pisces. The last sign is however the most felicitous for a meal of the first crops, according to Devaratha.

Flowers.—To make use of the flowers of the season for the first time, sign Aries is the best.

Fruits.—To taste the first crop of fruit choose the time ruled by the sign Pisces.

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† For explanation of these and other figures see Chapter 33.

Leaves.—For a meal of leaves, greens etc., the most favourable is the time when the rising sign is Scorpio.

See that the 9th and 10th houses from the rising sign, at the time of taking the meal, are unoccupied ; otherwise, it will have an adverse effect on prosperity.

No meal should be taken at a time when the 8th or the 12th house from the rising sign is held by the Moon.

Malefics in the 3rd, 6th and 11th houses produce good. There should be no malefic planet in any of the other houses.

This festival should be universally observed every year. The months of Ashada, Margasira and Magha are alone inauspicious. The other months promote felicity.

TO PUT ON NEW CLOTHES.

CHAPTER XXIII.

The following asterisms are the best :—Aswini, Rohini, Punarvasu, Pushya, Utharapalguni, Hastha, Chithra, Swathi, Visakha, Anuradha, Utharashada, Sravishta, Utharabadhrapadha and Revathi.

The remaining asterisms are inauspicious.

Stellar Influence on the Wearing of New Clothes.— Aswini brings rewards from royalty ; Bharani causes danger to wife's life ; Krithika exposes the person to fire accidents ; Rohini bestows all wealth ; Mrigasirsha causes danger to clothes by rats ; Ardhra affects longevity ; Punarvasu favours plenty of wealth and corn ; Pushya engenders all prosperity ; Aslesha breeds disease ; Magha shows danger

to life; Purvapalguni causes affliction by disease; Uthara-palguni indicates wealth of habits; Hastha brings fine, soft articles of dress; Chithra bestows various kinds of apparel; Swathi welcomes exquisite feast; Visakha favours mental happiness; Anuradha creates kinship; Jyeshta inclines to cause damage to the clothes; Mula troubles the grain; Purvashada portends disease; Utha-rashada predicts many additional articles of dress; Sra-vana tends to cause eye-disease; Sravishta shows in-crease of corn; Sathabis creates fear of poison; Purva-badhrapadha leads to royal displeasure; Utharbadhra-padha favours many sons; Revathi signifies gain of gems. In this way each of the twenty seven asterisms exercises its influence on the wearing of new apparel.

Dhwithiyai, Thrithiyai, Panchami, Sapthami, Dha-sami, Ekadhasi and Thrayodhasi are the best Thithis.

Chathurthi, Navami, Chathurdhasi and New-Moon days should be strictly avoided. Other Thithis have medium influence.

Wednesday, Thursday and Friday and the Amsas of Mercury, Jupiter and Venus produce good.

Sunday and Monday have middling effect. The remaining two days should be avoided,

Influence of the Days of the Week.—Sunday portends disease; Monday is likely to cause the cloth to be bathed in tears; Tuesday creates risk of fire accidents to clothes; Wednesday gives rise to all prosperity; Thurs-day predicts an amplitude of wealth and corn; Friday welcomes several kinds of prosperity; Saturday denotes the likelihood of deep grief.

All signs except Aries, Leo, Scorpio, Sagittarius, Aquarius and Pisces are felicitous.

Influence of Zodiacal Signs.—To wear a cloth when the rising sign is Taurus brings benefit through corn; Gemini and Virgo signify pecuniary gain; Capricorn has but

common influence; Aries is a bringer of deep grief; Leo has a tendency to cause dishonor; Aquarius shows trouble by disease; Scorpio tends to loss of property; Sagittarius tends to create royal displeasure; Pisces signifies fear of contracting disease.

TO WEAR A NEW ORNAMENT.

CHAPTER XXIV.

The following are fruitful asterisms for putting on a new jewel made of gold:—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Utharashada, Sravana, Utharabadhrapadha and Revathi. To wear a new jewel, for the first time, under any of these asterisms promotes welfare.

The best Thithis are:—Prathamai, Shashti, Panchami, Dhasami, Ekadhasi and the Full-Moon. The other Thithis should be avoided.

Monday, Wednesday, Thursday and Friday and the Amsas of the Moon, Mercury, Jupiter and Venus are auspicious; the other planets and the other days should not be considered.

Taurus, Gemini, Virgo, Sagittarius and Pisces produce good.

The days ruled by fortunate Yogas (Siddha Yoga or Amritha Yoga) are good for wearing a new jewel.

Benefic planets should be in quadrants or trines and the malefics in the 3rd, 6th and 11th houses at the time of wearing a jewel. The 8th house should be vacant.

That time is the best for wearing a jewel made of gold, when Jupiter occupies the rising Navamsa in exaltation with Mercury and Venus in the 4th house. It is stated that a gold jewel worn at this time will be followed by thousands of such ornaments.

Choose a Saturday governed by asterism Rohini and make a gold jewel, during the interval known as Amirthaghatika, and put on the jewel on a Saturday of the same asterism and at the same time thereon. The moment is considered so fruitful that the individual will soon become possessed of many ornaments, and immense wealth that may know no diminution. He will also lead a happy life.

If, at the time of wearing a gold jewel, the rising sign be occupied by Jupiter in exaltation or if that sign be the house of Jupiter with the Sun in the 11th house, the jewels will increase a millionfold.

To wear a new cloth, a new jewel, or for using a new vehicle, choose the time when the quadrant or trine occupied by Venus, is her own house, or her house of exaltation or her friendly sign.

The Moon in her degree of main exaltation occupying the rising sign with Jupiter in the 7th house at the time of wearing a jewel, welcomes an enormous increment of wealth and jewellery.

Put a gold ring on the tore-finger and another on the thumb at a time when the rising sign is Aries, with the Sun in the 10th degree thereof—the 10th degree of Aries is the main exaltation of the Sun.

Mercury and the Moon governing the same quarter of asterism Mrigasirsha is an auspicious planetary position for wearing rings on the fingers of the hand or the leg.

New ornaments of the head should be worn, for the first time, when the Moon is in the 3rd degree of Taurus at a time when the rising sign is the same; or when the rising sign is Cancer with Jupiter in the 5th degree thereof.

Jewels set with precious stones must be worn at a time when Jupiter and Venus are in their † Moola-Thrikona houses.

When wearing a new apparel or a new jewel, watch your breath. If the breath flows through the left nostril, the time is auspicious.

A car, a musical instrument, an umbrella, an ornament, a Chamara, gold or bronze vessels and thrones—all these should be made use of, for the first time, according to the directions laid down for wearing new clothes.

TO LAY FOUNDATION.

CHAPTER XXV.

To lay the foundation for the construction of a building etc., at the four cardinal points (North, South, East and West) the following four pairs of asterisms are respectively prosperous:—Aslesha and Krithika, Chithra and Visakha, Pushya and Magha, Utharashada and Sravana.

† The Mula-Thrikona Signs of Planets are:—

Planets.				*Signs.*
Sun	...	...	...	Leo.
Moon	...	...	...	Taurus.
Mars	...	...	...	Aries.
Mercury	...	...	...	Virgo.
Jupiter	...	...	...	Sagittari.
Venus	...	...	...	Libra.
Saturn	...	...	...	Aquarius

Jyeshta, Badhrapadha, Margasira and Palguna are prosperous months to lay the foundation of the *kitchen*, the *cowstall* or the *rice-mill*,—any place for husking paddy.

A person whose Ascendant, at birth, is between Scorpio and Aries (six signs) should commence building at the eastern part; one born under any sign between Aquarius and Cancer (six signs) should do so at the southern part; one born under any sign between Taurus and Virgo (six signs) should choose the western part; one born under any sign between Leo and Capricorn (six signs) should start at the northern part.

Vasthu-Purusha—This Deity that presides over house-building sleeps on his left with his head to the East, during the months of Badhrapadha, Aswayuja and Krithika, with his head to the South during Margasira, Pushya and Magha months, with his head to the West during Palguna, Chythra and Vysakha months; and with his head to the North during Jyeshta, Ashada and Sravana. No building should be erected on the locality covered by his head, his legs, his hands and his back. To build on the ground covered by his head will prove fatal to the father of the individual; to do so on that covered by his legs will affect the lives of his wife and children; to build on the ground covered by his hands and back will cause fear of thieves. The best section to build on is the ground covered by the stomach of Vasthu Purusha which gives rise to all prosperity.

The following asterisms are the best.—Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Chithra, Swathi, Anuradha, Mula, Utharashada, Sravana, Utharabadhrapadha and Revathi.

Aswini, Hastha, Chithra, Sravishta and Sathabis—these asterisms have middling influence. The other asterisms should be avoided.

To build in the East.—To build a house in the eastern quarter, choose the asterisms Rohini, Mrigasirsha, Punarvasu and Pushya.

To build in the South.—To build a house in the southern quarter, Magha, Swathi, Hastha and Utharapalguni are fruitful.

To build in the West.—To build a house in the western quarter, Utharashada, Sravana and Mula are the most prosperous asterisms.

To build in the North.—To build a house in the northern quarter, Sravishta, Utharabadrapadha, Chithra and Sathabis are the most fortunate asterisms.

To build in all Quarters.—Asterism Revathi is good to start building a house anywhere.

Town-Planning.—To lay the foundation for building a town, the best asterisms are Aswini, Chithra and Revathi.

Military Quarters.—Asterisms Utharabadhrapadha is excellent for beginning the construction of soliders' quarters or cantonment.

Granary.—To start erecting a granary, Utharapalguni, Utharashada, Anuradha, Rohini, Sravana and Magha are the most felicitous asterisms.

Restaurant etc.—The construction of eating-houses, hostels, refreshment rooms and choultries should commence under asterisms Bharani, Ardhra, Jyeshta, Mula, Krithika, Visakha, Magha, Utharashada and Purvapalguni.

Dining Hall.—Hastha is a fortunate asterism for starting the construction of a dining hall.

Bed Chamber.—Asterism Mula is auspicious for laying the foundation of a bed chamber.

For Lamp.—To construct a place to install a lamp in, begin under asterism Krithika.

Oven.—To set up an oven, commence under asterism Revathi. It is good to start construction on Monday, Wednesday, Thursday or Friday ruled by a beneficent asterism agreeable to the wife of the individual. See that the rising sign, at the time, is governed by a benefic, and the 8th house is unoccupied.

Dormitory—The construction of a sleeping apartment should be started under the asterisms Purvapalguni and Swathi.

Water Troughs—To construct a water trough or to set up any receptacle for holding water, Anuradha, Mula and Revathi are successful asterisms.

The Design—The design of the house should be as follows:—On the eastern side of the house gymnasium; on the south-east side, granary; on the southern, the dining hall; on the south-west, the lying-in room; on the western, the bed chamber; on the northwest, the place of worship; on the northern, the treasury; and on the north-east, the kitchen.

All odd Thithis except Navami are good. Of the even Thithis, Dhwithiyai, Shashti and Dhasami are auspicious.

The day chosen for laying the foundation of a building must be governed by a fortunate Yoga (Siddha Yoga or Amritha Yoga.)

Learned astrologers recommend Monday, Wednesday, Thursday, Friday and Saturday as auspicious for laying the foundation of a house. The other days are rejected.

Fixed signs are the best; Common signs occupied by benefics have middling influence; Movable signs, and Common signs without benefics in them should be avoided.

Oordhwa-Mukha Lagna, (a sign just vacated by the Sun) is auspicious. Atho-Mukha Lagna, (the sign occupied by the Sun) even when occupied by a benefic, should be avoided. Thiryagh-Mukha Lagna, (the sign next to the one occupied by the Sun) is good, *if aspected by a benefic planet.*

Benefic planets in the rising sign and in the 2nd, 9th and 12th houses promote well-being. Malefics in the 3rd, 6th and 11th houses produce good, while any planet located in the 8th house causes disaster. Some astrologers hold that the 12th house must be vacant.

The Pillars, Beams and Interior Door-ways etc. should be set up under Sirodaya asterisms; roofing and the construction of the doorway may be commenced at a moment auspicious for house-building. According to some ancient astrologers, the auspicious time for the disposition of the pillars, lying-in-room, door-way, beams and interior door-ways is the same as that indicated for laying the foundation, they being the chief appurtenances to a house.

The Door-frame :—This, artistically carved, should be fixed at a time when the rising sign is a Fixed one. Any of the following asterisms may be chosen:—Rohini, Mrigasirsha, Utharapalguni, Chithra, Anuradha, Utharashada, Utharabadhrapadha and Revathi. The Thithi, asterism, the day and the rising sign (fixed) should all be carefully chosen, for the moment of fixing the door-frame has an important bearing upon the prosperity of the master. An auspicious moment promotes it.

Common signs are good for furnishing the house with doors and for roofing it.

The Doors.—To fix the doors choose Wednesday or Friday ruled by any beneficial Thithi, a Common sign and any of the following asterisms:— Aswini, Pushya, Hastha (Movable asterisms) Rohini, Utharapalguni, Utharashada and Utharabadhrapadha (Fixed asterisms.)

Outer Pillars.—The pillars on the pials of a house must be put up at a time when the rising sign, the rising Navamsa and the sign occupied by the Moon are Fixed signs belonging to, and aspected by, benefics.

The timbers required for the building should be piled up eastward or northward. They must all be new, as no old materials (those that once formed the structure of another house) should be employed. The pillars, and the interior doorways must be an odd number.

The stalls for cows and buffaloes must be located in the north-west part and the *sheep-fold* in the south west.

THE DAIRY.

To begin the use of the churning dasher choose the time when the rising sign is that of the Moon (Cancer) and the ruling asterism a Movable one. (Aswini, Punarvasu, Pushya,: Hastha, Swathi, Sravana, Sravishta and Sathabis are movable asterisms). Such a beginning will bring growth and prosperity to the cattle and generate curd in profusion.

To set up the pole to hold the revolving dasher in position by means of chains, Monday is the most auspicious and the time when the rising sign is occupied by the Moon.

The operation should be started at a time when the rising sign is occupied by the Moon, governing a beneficial asterism and Navamsa.

To Milk the Cow.—The Moon located in the rising sign, and governing a favourable asterism and Navamsa is good for commencing to milk the cow. The yield will increase.

To Lathe Articles—To cut or shape articles with the lathe, commence at a time when the rising sign is Leo occupied by the Sun, on a Sunday, when the Moon passes through asterism Revathi and when the lord of the rising Navamsa is Saturn or Mars.

To Melt Butter—To melt the butter for the first time choose asterism Jyeshta or Krithika. on a Wednesday, when the Moon is placed in the Navamsa of a benefic planet. Any Monday ruled by asterism Visakha is auspicious for melting the butter from buffalo or sheep's milk.

THE DURABILITY OF A HOUSE.

The duration of existence of a dwelling house or other building, in a state of prosperity, should be determined from the moment at which the foundation stone is laid.

The Yogas that protect the house against decay and ensure its continuance in a state of happiness are set forth in this chapter:—

To stand for 8 decades—To build a dwelling house or an edifice that will stand for eighty years in a prosperous condition, lay the foundation stone thereof at a moment when the 10th house from the rising sign is occupied by the Moon, the 4th by Jupiter and the 11th by Mars and Saturn.

To stand for a Century.—The foundation should be laid (1) When Jupiter is located in the rising sign, Mercury in the 7th house, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th; (2) when the rising sign is held by Venus, the 10th house by Mercury, any quadrant by Jupiter and the 11th house by the Sun.

To stand for Two Centuries—The house will continue in a state of happiness for two hundred years the foundation stone whereof is laid at a moment when the rising sign is ruled by Venus, the 5th by Jupiter, the 3rd by the Sun and the 6th by Mars.

To stand for Six Centuries—A dwelling house, a village or a town, the construction of which is started under any of the following planetary positions will have golden days

for a period of six hundred years :—(1) The Moon in the rising sign, Jupiter in the 7th and Mercury in the 10th house (2) Venus in the 10th house, Jupiter in the 7th and Mercury in the rising sign which should be a *fixed* one.

To stand for Eight Centuries.—To construct a dwelling house that will last for eight hundred years, blessed as a house of the Gods, lay the foundation of it at a moment when the rising sign is occupied by Venus with Jupiter in the 7th house which must be a fixed sign.

To stand for Ten Centuries.—To lay the foundation of a temple or of a dwelling house at a moment when the rising sign is ruled by the Sun, the 7th by Jupiter, and the 10th by the Moon, predicts the existence of the house or temple for a thousand years in a state of affluence.

The destiny will be the same respecting a house or temple the construction of which is started at a moment when Venus is stationed in the rising sign, Jupiter in the 7th and the Moon in the 10th.

Mercury occupying the rising sign, Jupiter the 7th and the Moon the 10th house--this planetary position, at the moment of starting the construction foretells similar stability.

Yet another planetary position that bestows the same good fortune on the house or the temple, started under it, is:—Jupiter in the rising sign (fixed), Mercury in the 7th and the Moon in the 10th.

Any of these four planetary positions, at the moment of laying the foundation, will establish the house or temple, in question, in prosperity for a period of thousand years.

ALL ABOUT THE HOUSE.

The floor of a dwelling house or a bungalow should be smeared with a mixture of cow-dung and water every Monday and Friday, and on the New-Moon and Full-Moon

days, days of eclipse, the first day of every month. the conjunction of Venus and the Moon—on all these days the floor should be smeared with cow-dung. The floor should be swept clean each morning.

To clean and whitewash the walls, Monday, Wednesday, Thursday and Friday are auspicious. Avoid inauspicious days and Chathurdhasi Thithi. White-washing on these days tends to cause the extinction of the building.

The flooring should be renewed once a year or every six months. No repairs should be started under the asterisms:—Krithika, Magha, Pushya, Purvapalguni, Hastha, Mula and Revathi, when any of these is governed by Mars. If this rule be not observed, the house will be exposed to fire accidents and the life of the son to danger.

To repair the Roof.—Do not commence repairs to the roof on Tuesday morning under a fiery sign occupied by Mars; otherwise, the house will take fire. The roof of the house should be repaired at a time when Venus is located in the rising sign and Jupiter in a quadrant. The building will then be safe against fire and storm. The most auspicious time is that when the rising sign is occupied by a benefic with the Moon in any of the aquatic signs. (Taurus, Cancer Libra, Scorpio, Aquarius, Capricorn and Pisces) on Monday, Wednesday, Thursday or Friday. The house, so repaired, will be immune from fire accidents.

A house roofed on Friday at a moment when the rising sign is Taurus or Libra (aquatic signs) occupied by Venus, will never take fire.

A house roofed on Monday when the Moon is in Cancer (Aquatic sign) will never be subject to accidents by fire.

Raja Yoga—Jupiter in combination with any of the following asterisms on a *Thursday* forms what is known as Raja Yoga which is considered a very fortunate time for starting the construction of a house. This planetary position leads the owner of the house to a position of royalty and bestows upon him a righteous son :—Rohini, Mrigasirsha, Aslesha, Utharapalguni, Purvashada, Utharashada, Sravana and Utharabadhrapadha.

The wood of the trees of the following descriptions should not be employed in the construction :—

(1) A very shady tree, (2) a tree standing on the road side or within a temple (3) one having a hole, (4) a tree blasted by lightning or beaten down by storm or rain, (5) a rotten tree, (6) a sweet tree (7) one affected by fire or standing in the cremation ground, (8) one that has fallen down with a crash (9) one that is growing in the temple of Kali (10) one situated in a pasturage (11) one that serves as prop to another. Vilvam, Thundukam, Sleshmalakam, Kongu—these trees, being dear to the Gods, should be considered too sacred for men who should, by no means, employ them in the construction of a house. Otherwise, the issue will be disastrous.

Timbers once employed in the construction of a house and dismantled are dubbed "Salyam." So a structure that includes such materials tends to cause ruin to the owner, his wealth and his family.

A house devoid of doors or of roof or one in which there is no worship of the Gods, wherefrom no bounty is given and where the hungry are not fed will become the haunt of devils and will breed trouble.

From the Point of View of the Ascendants:—Persons whose Ascendants are Cancer, Pisces or Scorpio wlll do well to build a house facing East; those born under Capricorn,

Virgo or Taurus will prosper in a house facing South ; a house facing West will be found excellent by those whose Ascendant is Aquarius, Gemini or Libra. Such a dwelling will bestow wealth on the occupants. Those whose Ascendants are Sagittari, Leo or Aries will flourish in every respect in a house facing North.

The Entrance.—Divide the plot into nine sections ; the fourth section from the left should form the main entrance to the house.

For a house facing East:—Divide the plot into eight sections. These respectively signify, in order, dissatisfaction, weakness, pecuniary gain, royal favour, enormous wealth, physical weakness. abundant happiness, deep grief, intimidation.

For a house facing South:—Divide the plot similarly into eight sections. These indicate danger to life, bondage, endearment, protection. gain of seeds. mental affliction, fear of disease, disability.

For a house facing West:—The eight sections denote loss of sons, growth of enemies, increase of affluence, pecuniary gain, well-being, misfortune, love, sorrow.

For a house facing North:—The eight sections produce, in order, insult to wife, want of strength. harm, gain of seeds, monetary gain, increase of prosperity, acquisition of all fortune, disease.

The construction of, and entry into, a house should not be commenced when the wife of the owner is pregnant and when Jupiter and Venus are combust. If this rule be not observed, the issue will be disastrous to the wife.

Laying the foundation stone, Ornamentation, Agricultural Work, Education, Coronation—all these should be commenced under the Janma Nakshatra (one's asterism at birth) or under the 10th asterism therefrom.

The Indicator.—Divide the house into sixteen squares The four central squares are known as " Braamham ;" the square in the North-East is sign Pisces ; the other squares begin with Aries as shown in the diagram below. Of these squares, the foundation laid in squares Aries, Leo or Sagittari will protect the relations ; squares Taurus, Virgo and Capricorn signify preference from royalty : Squares Gemini, Libra and Aquarius favor prosperity of sons and grandsons ; squares Cancer, Scorpio or Pisces have an adverse effect upon the family.

Pisces. North-East	Aries. East	Taurus. East	Gemini. South-East
Aquarius. North	Braa	hmam	Cancer. South
Capricorn. North	Braa	hmam	Leo. South
Sagittari. North-West	Scorpio. West	Libra. West	Virgo. South-West

THE OPENING CEREMONY.

CHAPTER XXVI.

" Grahapravesam"—the Opening Ceremony—must be performed in Sukla Paksha and within the first 10 Thithis of Krishna Paksha, in the forenoon or at noon.

The best asterisms are:—Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Hastha, Anuradha, Utharashada, Sravana, Sathabis, Utharabadhrapadha and Revathi.

The best Thithis are:—Prathamai of the dark fortnight, Dhwithiyai, Thrithiyai, Panchami, Sapthami and Dhasami; and Ekadhasi and Thrayodhasi of the bright fortnight.

Monday, Wednesday, Thursday and Friday are auspicious and the Amsas of the Moon, Mercury, Jupiter and Venus, the respective lords of these days. Saturday is neutral. The other days and planets should be avoided.

The rising sign at the moment should be a Fixed one. Common signs have middling quality. Movable signs should not be considered.

Any Movable sign is, however, good if, at the moment, the rising Navamsa of that sign be Taurus which is a very fortunate sign.

Influence of Zodiacal Signs from Jenma-Rasi—Grahapravesam when the rising sign is your Jenma-Rasi foretells immunity from disease, if the Jenma Rasi be a fixed sign; the second house, therefrom, protends illness and decline of wealth; the third signifies pecuniary gain; the fourth shows trouble to the relations; the fifth gives trouble to the son; the sixth brings ruin on the enemies; the seventh is adverse to the wife; the eighth causes cruel malady; the ninth foreshows trouble through the king; the tenth favours attainment of the object; the eleventh promotes affluence, the twelfth multiplies comfort and fortune by itself, even when bereft of other dignities. If, however, the sign be occupied by a benefic planet, at the moment, it is unquestionably the most felicitous sign. Some astrologers advocate the performance of this function, even at night, at a moment when the rising Navamsa, or the rising sign itself, is occupied by a benefic. The influence of each zodiacal sign is described in the chapter on Travel.

It is inauspicious to celebrate this function when Venus is located in the opposite direction, or on your left. Venus, occupying her own, or her friendly house, or her house of exaltation never exercises an adverse influence.

The 8th house from the rising sign, at the moment, should be vacant, for any planet located therein will produce harm.

The time chosen for Grahapravesam, Marriage, Nishekam, Pumsavanam and Seemantham should be favorable to the wife of the individual.

CORONATION.

CHAPTER XXVII.

The time for Crowning a Sovereign is indicated in this chapter. The author thus sets forth his ideal of kingship:-- Born of a worshipful family, under Raja Yoga, and gifted with all regal qualities, a knowledge of all the virtues, and the wisdom to guide the nation, well-trained in horsemanship and in the use of weapons, filled with devotion to God and to Brahmanas, served and respected by ministers of great eminence, a speaker of truth, the king must be one who has controlled his lower impulses, one endowed with the spirit of supreme courage, self-sacrifice and self-denial.

Choose the bright half of the lunar month and a day, therein, bereft of all adverse qualities. In the forenoon there should be recitations, from the Vedas, of benedictory verses by Brahmanas upon whom liberal gifts of gold should be bestowed. This over, the king must put on his golden Crown, resplendant with all kinds of gems, amidst the rapture of music, conch and bugle. The king

must then make his salutation to Maha Vishnu, to the priests and the elders and equip himself with all the paraphernalia of royalty.

The best asterisms for coronation are :—Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Oothirapalguni, Hastha, Anuradha, Oothirashada, Sravana, Oothirabadhrapadha and Revathi.

All odd Thithis of the bright half of the lunar month except Navami are good. Of the even Thithis, Dhwithiyai and Dhasami are good.

All Rasis (signs) except Libra, Scorpio, Virgo and Capricorn are good.

There should be no planet in the 8th house.

Malefics in the 3rd, 6th and 11th houses produce pecuniary gain and promote the well-being of the landlord.

For Audience.—To pay your respects to the king choose any of the following asterisms :—Aswini, Rohini, Mrigasirsha, Pushya, Utharapalguni, Hastha, Chithra, Anuradha, Sravana, Sravishta and Revathi.

Fixed signs are the best.

Any Thithi of the bright half of the lunar month, except Chathurthi, Navami and Chathurdhasi (Rikthai) is commendable.

Sunday, Wednesday, Thursday and Friday and the Amsas of the Sun, Mercury, Jupiter and Venus are very fruitful.

A very fortunate moment to wait upon the king is when the rising sign is that of Mercury occupied by Jupiter in " Virgothama" position.

Having chosen a Fixed sign, the only thing is to see that the sign occupied by the Moon at the time is "Vasya" (Concordant) to your Janma-Rasi, and that the asterism ruled by the Moon is "Vasya" to the Janma-Nakshatra of the sovereign.

RIDING.

To seat oneself on horseback or any other conveyance, the following asterisms are the best:—Aswini, Rohini, Mrigasirsha, Punarvasu, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Utharashada, Sravana, Utharabadhrapadha and Revathi.

All Thithis except Prathamai, Shashti, Ekadhasi and the Full-Moon and the days of the week except Sunday and Tuesday are good.

To put on Arms and Weapons etc—To wear arms and weapons, both offensive and defensive, choose any of the following asterisms:—Aswini, Bharani, Krithika, Ardhra, Aslesha, Magha, Purvapalguni, Chithra, Jyeshta, Sathabis and Revathi.

Of Thithis, Chathurthi, Navami and Chathurdhasi are fortunate. Badhrai (Vishti) Karana, Sunday, Tuesday, Thursday and the signs and Amsas of the Sun, Mars, Jupiter and Saturn produce good results.

TO RECEIVE TRIBUTE.

A king should receive tribute for the first time under any of the following asterisms:—Mrigasirsha, Punarvasu, Utharapalguni, Hastha, Chithra, Swathi, Sravana, Sravishta and Sathabis.

Jupiter, Mercury and Venus and their signs and Amsas as well as their days of the week are very felicitous. Tributes received by the king in accordance with these rules enhance the prosperity of the State.

Avoid Prathamai, Chathurthi, Ashtami, Navami, Chathurdhasi, the New-Moon and the Full-Moon.

Aries, Scorpio and Aquarius are evil signs.

The 8th house from the rising sign at the time should be vacant.

The Time for Interview—The one who pays the tribute should choose any of the following asterisms to pay his respects to the king:—Mrigasirsha, Pushya, Utharapalguni, Anuradha, Sravana and Sathabis. Chathurthi, Navami and Chathurdhasi should be avoided. Choose any of the remaining Thithis and a Fixed sign on Sunday, Wednesday, Thursday or Saturday.

ELEPHANT AND OTHER ANIMALS.

To buy, tame or make use of an elephant the prosperous asterisms are:—Aswini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Anuradha, Utharashadha, Sravana, Sravishta, Utharabadhrapadha.

Monday, Wednesday, Thursday and Friday and the signs and Amsas of the Moon, Mercury, Jupiter and Venus are good for mounting an elephant or for training him.

Sirodhaya signs (Gemini, Leo, Virgo, Libra, Scorpio and Aquarius) aspected by benefics should be chosen.

To place the goad on the elephant choose Capricorn or Aquarius and the Navamsa of a benefic on a Saturday ruled by any of the asterisms specified above.

The Stable—To lay the foundation for the construction of a stable for the elephant, the most auspicious time is when the Sun is in exaltation, or in his own house, Jupiter, Venus or the Moon well-placed in the rising sign and the Moon located in the Navamsa of a benefic.

To buy a Horse—To buy or break in a horse any of the following asterisms is good:—Aswini, Krithika, Mrigasirsha, Punarvasu, Pushya, Utharabadhrapada, Hastha, Swathi, Visaka, Anuradha and Sravishta.

To mount a Horse—These asterisms are fortunate for mounting a horse. They bestow happiness and fortune.

Mares are governed by Sathabis; horses, by Aswini. These two Asterisms are fortunate for purchasing and training, respectively, a horse and a mare.

To buy Sheep—Choose the first half of Krithika and Pushya which govern them.

For buying elephants the second half of Bharani or Revathi which govern elephants is excellent.

Elephants, horses and cows etc., should be purchased, brought into the stable and employed on auspicious days under the rising sign and Amsa of a benefic. This contributes to enhance the welfare of the owner.

Village, Town etc Defined—That quarter of a village which is monopolised and inhabited by holy learned Brahmanas is called *Agraharam*. If people of other classes also live in the same propitious place, the whole territory is styled a *Village*. "*Nagaram*" is the designation of a place closely inhabited by people of different classes and artisans, and provided with temples for public worship. "*Pathanam*" is the term applied to a more extensive area inhabited by people of various creeds and classes, noted for wealth and commerce and situated on the bank of a river or on the coast of a sea.

The Quarters of a Nagaram etc.—The Eastern part is assigned to potters; the western side to sellers of meat; oil-mongers live on the northern side; those that deal in flowers dwell on the north eastern. Sudras live here and there, and artisans anywhere; outside the city the painters thrive; and the depressed classes in the south-west.

TO INSTALL A DEITY.

CHAPTER XXVIII.

The ceremony of installing a Deity should be done in the first half of the year—when the Sun is in his northern course. Avoid the month of Magha. The wise man should perform the function at a moment when the rising sign is propitious and fruitful to him, when Jupiter and Venus are well-dignified and devoid of adverse qualities, when they are seen in their brilliance in the sky and when the Moon is prosperous, ruling a benefic asterism, in the bright half of the lunar month (Sukla Paksha).

The following asterisms are excellent:—Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Hastha, Swathi, Utharashada and Utharabadhrapadha.

Aswini, Chithra, Anuradha, Mula, Sravana and Sravishta are of middling quality.

All odd Thithis except Navami are auspicious. Of the even Thithis, Dwithiyai, Shashti and Dhasami will do good.

The Moon, Mercury, Jupiter and Venus are benefics: their signs and Navamsas and the days of the week ruled by them, their † Dhrekkanas and their Horas give prosperity.

Choose Fixed signs. To install a female Deity, a Common sign is commendable. Movable signs should be avoided under any circumstance.

The Moon in her exaltation (Taurus) at the time is important as it will conduce to the well-being of the Yajaman—the donor who is responsible for the endowment. Debilitated, she brings poverty; located in a friendly sign, she helps to promote the good offices of friends, and pecuniary gains: in inimical signs she multiplies enemies.

† See Chapter 33 for explanation.

If, at the time of installing a Deity, the rising sign be occupied by the Sun, Mars, Rahu, the Moon and Saturn, the village or part of the town concerned will suffer devastation.

Malefics in the 2nd house from the rising sign at the moment of installation deprive the Yajaman of his wealth. Benefics accompanied by the Moon, in the same house, endow him with more.

Planets in the 3rd house bestow and improve happiness.

Malefics, in the 4th house, give trouble; benefics, except the Moon, cause increased well-being.

Malefics, in the 5th house, affect the sons; benefics bestow sons, a charitable disposition and promote welfare. The Moon in the 5th house disturbs happiness.

Malefics, in the 6th house, bring about the defeat of enemies; Jupiter, therein, multiplies them; the Moon and Venus, therein, tempt the individual to relinquish his position.

The Sun in the 7th house threatens to kill the Yajaman; Saturn, therein, ruins his well-being; Mercury brings danger to the life of the son; Mars produces peril of fire accidents; Venus tends to convert the temple into a haunt of devils; Jupiter and the Moon favour pecuniary gain and gain of seeds.

There should be no planet in the 8th house lest the family may perish.

Benefics in the 9th house signify prosperity to the endowment; Malefics in the same house, in conjunction with the Moon, adversely affect wealth, happiness and the institution itself.

Malefics in the 10th house denote the decay of the institution; benefics located there in conjunction with the Moon promote prosperity in sons and friends.

Planets, in the 11th house, bestow sons, wealth, happiness and longevity.

The 12th house must be vacant; if occupied by any planet, the Yajaman will be reduced to poverty. Jupiter and Mercury in the 12th house, however, increase his wealth.

Avoid the ceremony at the following periods:—The end of the Ayana (half-year,) the end of the year, of a Thithi, and of an asterism. "Vedhai" asterisms, Vyathipatham, eclipses, * Sunya month, Sunya days and Sunya Rasi *Shadaseethi-Mukham, the day on which is seen "Parivesham" (the halo round the Sun or the Moon) and the day on which the Sun is not visible.

YATHRA—TRAVEL.

CHAPTER XXIX.

I shall now state the rules relating to Travels.

Influence of Signs and Planets—Do not start on a journey when the Sun is in Pisces, Cancer or Scorpio. The Sun should be in other signs at the time of starting. A person must not enter upon a journey under the middle part of the signs Leo and Cancer; otherwise he will contract disease and will have no peace of mind for seven years. He must avoid also the time when Mars, Venus and Mercury are retrograde or combust.

Pakshas—Choose the bright fortnight (Sukla Paksha) having regard to the planetary position at the time. Avoid Krishna Paksha (the dark half of the lunar month).

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* See Chapter 33.

The best asterisms are:—Mrigasirsha, Pushya, Hastha, Anuradha, Sravishta, Sravana, Revathi and Aswini.

Rohini, Punarvasu, Utharapalguni, Chithra, Mula, Utharashadha, Sathabis possess a middling quality.

Put off the journey if the ruling asterism, at the time, be any of the following:—Bharani, Krithika., Ardhra, Aslesha, Magha, Purvapalguni, Swathi, Visakha, Jyeshta, Purvashada and Purvabadhrapadha and your asterism at birth. Of these, the following asterisms are auspicious for journey beyond the Ghathikas (of their total duration) specified against each:—Krithika 13 Ghatikas, Bharani 7, Magha 14, Purvapalguni, Purvashada and Purvabadhrapadha 16, Swathi, Aslesha, Visakha, Ardhra, Jyeshta and the Jenma-Nakshathra, 14.

Thithis—Dwithiyai, Thrithiyai, Panchami, Sapthami, Dhasami, Ekadhasi and Thrayodhasi of the Sukla and Krishna Pakshas are good.

Prathamai, Chathurthi, Shashti, Ashtami, Navami, Dwadhasi, Chathurdhasi as also the Full-Moon and the New-Moon should be avoided.

The Days—Wednesday, Thursday or Friday and the time when the rising Navamsa is that of Mercury, Jupiter or Venus, (the lords of those days) are commendable. The other days and the Navamsas of the lords of those days are inauspicious.

The fruitful signs are:— Taurus, Cancer, Leo, Libra, and Sagittari. Other signs are not to be considered.

Stellar Influence.—Journey during asterism Ardhra causes misery; Aslesha produces grief on account of hunger; Purvashada leads to physical injury; Swathi and Visakha denote suffering from wounds; Bharani and Magha portend danger to life; Krithika causes needless roaming; Purvabadhrapadha brings many troubles; Jyeshta causes

severe fever ; Purvapalguni threatens to make safe return impossible. One should not start on a journey under any of these asterisms.

To start on a journey during Vyathipatham impairs health ; to do so at Sankaranthi signifies rambling ; to do so on a day of eclipse portends confinement.

Significance of Weather. -If, at the time of starting, you oppose yourself to the wind the journey will be beset with troubles.

Journey at the time of the appearance of Parivesha (the halo rouud the Sun or the Moon)causes suffering from hunger and thirst.

Journey on a cloudy day(when the Sun is not visible) portends helplessness ; rain at the time makes the return journey difficult.

Influence of Thithis. —Prathamai denotes troubles ; Dhwithiyai favours achievement of object : Thrithiyai welcomes wealth ; Chathurthi causes misery ; Panchami brings affluence ; Shashti leads to frustration of all purposes ; Sapthami shows success ; Ashtami breeds sickness ; Navami signifies danger to life ; Dhasami shows fulfilment of the object ; Ekadhasi keeps away all causes of fear ; Dhwadhasi tends to failure of business ; Thrayodhasi gives happiness and success ; Chathurdhasi foretells eye-disease and disappointment ; New-Moon day leads to defeat and the Full-Moon day to destitution. To set out on a journey on Prathamai and Chathurdhasi days of the bright and dark fortnights, respectively, is likely to cause loss of property ; it tends to render return from the journey difficult. Some astrologers predict a similar effect of a journey begun on Shashti, Ashtami or Dhwadhasi.

The Days of the Week. -To start on a Sunday causes waste ; Monday produces disability ; Tuesday brings fever and other illness ; Wednesday creates fear ; Thurs-

day favours gain in various ways; Friday welcomes success and gain of wealth; Saturday tends to loss of money and danger to life.

The Zodiacal Signs. To set out at a time when the rising sign is *Aries causes danger to life; Taurus signifies success, Gemini indicates evil; Cancer favours gain of lands; Leo gives comfort; Virgo breeds fever; Libra shows a successful journey; Scorpio leads to suffering from wounds; Sagittarius bestows conquest over enemies; Capricorn denotes confinement; Aquarius portends battery on the way. †Pisces inclines to cause fear of theft.

Influence of Signs from the Jenma-Rasi.—Success will attend a journey commenced at a moment when the rising sign is the Jenma-Rasi of the individual; the second sign, therefrom, gives the pleasure of the company of relations; the third bestows conveyances; the fourth throws obstacles; the fifth presents many difficulties; the sixth helps to overcome enemies and gain wealth; the seventh causes trouble, fear and inconvenience to the individual and his conveyances; the eighth shows danger to life and adversely affects relations; the ninth leads to sickness, unnecessary expenditure and confusion; the tenth portends grief and death; the eleventh favours pecuniary gain and gain of other things besides freedom from illness; the twelfth tends to loss of money and failure.

Influence of Signs from the Ascendant—No journey should be begun at a moment when the rising sign is the Jenma-Lagna (Ascendant at birth) of the individual. To start at that time leads to malady; the fifth sign from the Jenma-Lagna should also be avoided for it tends to cause loss of

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* Aries is an auspicious sign, according to Kalamrita.

† Pisces foretells rain and ultimate success, according to Kalamrita.

sons and danger to life; the seventh sign, therefrom, creates pain of mind at the outset and bestows happiness in the end; the ninth sign hinders the progress of journey; and compels return, the tenth bestows money. The delineations for the 2nd, 3rd, 4th, 6th, 8th, 11th, and 12th signs (from the Ascendant) are the same as those given for the same houses from the Jenma-Rasi, (Vide para *supra*.)

Influence of Oordhwa-Mukha and other Rasis—To start at a time when the rising sign is an Oordhwa-Mukha-Rasi—a sign *just* vacated by the Sun—helps the individual to gain the object of his desire; Thiryag-Mukha Rasi—the sign to be *next* occupied by the Sun—brings misfortune; Atho-Mukha Rasi—the sign occupied by the Sun—leads to loss of property.

The Influence of the Signs—‡Prishtodhaya Rasis create intimidation. † Ubhayodhaya Rasi causes deviation from the path of rectitude. Sirodhaya Rasis, * favour complete success. [The auspicious signs already indicated should be chosen in the light of this rule.]

Sulam—An Inauspicious Astrological Yoga—Jyeshta and Sravana are inauspicious for going westward; Magha and Aswini, for going southward; Rohini and Pushya, for going westward; Hastha and Utharapalguni, for going northward; Jyeshta, for going south-east; Purvabadhrapadha for going south-west and Rohini for going north-west; Utharapalguni for going north-east. Sulam is inauspicious for journey and should be, therefore, positively avoided.

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‡ Aries, Taurus, Cancer, Sagittarius and Capricorn are known as Prishtodhaya Rasis, signs that rise by their feet.

† Pisces, a sign that rises by its head and by its feet.

* Signs that rise by their heads are Sirodaya Rasis, such as Gemini, Leo, Virgo, Libra, Scorpio and Aquarius.

"Kandakam" for the Days of the Week—This is also an inauspicious Yoga. It is inauspicious to go south-east on Tuesday, south-west on Wednesday; north-west on Saturday. This adverse Yoga for the days with reference to the directions specified, is known as Vara-Kandakam.

The Rasis and their Directions—One should choose Aries to go eastward; Cancer, to go southward; Libra, to go westward; and Capricorn, to go northward.

The Lord of the Ascendant at Birth—The sign of the lord of your Lagna, at birth, his friendly house and his house of exaltation are good for starting on a journey. His inimical sign and the sign of his debilitation should be avoided.

The Influence of Planetary Amsas—The Amsas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, at the moment of starting, respectively produce loss of conveyance, evil, danger by fire, gain of friendship, pecuniary gain, the enjoyment of fortune, and loss of issue.

Conveyances.—Journey eastward on an elephant; southward in a car; westward on a horse; northward in a palanquin or any other conveyance borne on the shoulders of men.

Conjunction of Planets.—To begin a journey when the Moon is in conjunction with Mercury, Jupiter and Venus tends to breed quarrel with relations; to do so when the Moon is in conjunction with Rahu is likely to affect the wife; the Moon in combination with the Sun, at the time, is likely to breed disease; the Moon, in conjunction with Saturn and Mars tends to create disappointment in all places; in conjunction with the Sun and Kethu, she has a tendency to upset everything.

A very felicitous Time—Jupiter or Venus, well placed in the rising sign at the time of starting makes the journey, both ways, immensely profitable and pleasant.

Yogini.—The location of Yogini at the time of starting is an important matter. Yogini, located behind or on the right of the traveller is conducive to success; Yogini in front of him or on the left side proves disastrous—even to Indra.

The following Table shows the points of the horizon governed by Yogini during the bright and dark halves of the lunar month :—

Sukla-Paksha.	Krishna-Paksha.	Directions.
Prathamai, Ekadhasi ...	Shashti...	East.
Thrithiyai, Thrayodhasi.	Ashtami	South-East.
Panchami, Full-Moon...	Dhasami	South.
Chathurthi, Chathurdhasi.	Navami	South-West.
Shashti...	Prathamai, Ekadhasi ...	West.
Sapthami	Dhwithiyai, Dhwadhasi.	North-West.
Dhwithiyai, Dhwadhasi	Sapthami	North.
Ashtami	Thrithiyai, Thrayodhasi	North-East.
Navami	Chathurthi, Chathurdhasi.	Sky.
Dhasami	Panchami and New-Moon.	Earth.

The Traveller's Zodiac—The day is divided into eight parts of an hour and a half each. Each part is called a Yamam. Only eight planets are reckoned with for purposes of this chapter, and they are the Sun, Mars, Jupiter, Mercury, Venus, Saturn, the Moon and Rahu. Sign Pisces is the beginning of this circle in which these eight planets move backwards in the order in which they are given. The lord of the day in question, namely, the planet denoted by the day of the week, is located for the first Yamam in Pisces which, as stated above, is the commencement of this Zodiac. He moves backwards to Aquarius, for the second Yamam. The Movable signs are not occupied. So, crossing Capricorn, he occupies Sagittari in the 3rd Yamam; Scorpio, in the 4th, Virgo, in the 5th, Leo in the 6th, crossing the movable sign Libra; Gemini, in the 7th

and leaving Cancer, occupies Taurus in the 8th. The remaining planets occupy in the order in which they are mentioned the Fixed and Common signs from Pisces backwards. In this way, every one and a half hours the eight planets move, in their order, along the ecliptic backwards occupying only Fixed and Common signs.

Let us, for instance, determine the planetary position, as per this rule, during the first one and a half hours on Sunday. The Sun being the lord of that day, is placed in Pisces, the starting sign. The other planets occupy the other divisions of the circle in the order given, as in ‡Fig. 1. crossing the Movable signs (Capricorn, Libra, Cancer and Aries).

1st Sun		2nd Rahu	3rd Moon
8th Mars.	Yathra Chakra— 1st Yamam Sunday.		
			4th Sat.
7th Jup.		6th Mer.	5th Ven.

Fig. 1.

The Yathra Chakra for the 2nd Yama will begin with Rahu in Pisces, the Sun in Aquarius, Mars in Sagittarius, Jupiter in Scorpio, Mercury in Virgo, Venus in Leo, Saturn in Gemini, the Moon in Taurus.

To work out the Yathra Chakra for the first period of Wednesday. As per directions given above, Mercury, the lord of Wednesday, must occupy the starting sign Pisces; the next, in order, is Venus who must be located in Aquarius; after her is Saturn who should be placed in Sagittarius, not in Capricorn, because it is a Movable sign. The Moon should occupy Scorpio; Rahu should be in Virgo; the Sun, in Leo; Mars, in Gemini; and Jupiter, in Taurus as in Fig. 2. Jupiter, Mars, the Sun, Rahu, the Moon, Saturn and Venus are respectively the lords of the 2nd 3rd, 4th, 5th, 6th, 7th, and 8th periods.

Mer.		Jup.	Mars.
Ven.	1st Yamam on Wednesday.		
			Sun
Sat.	Moon		Rahu

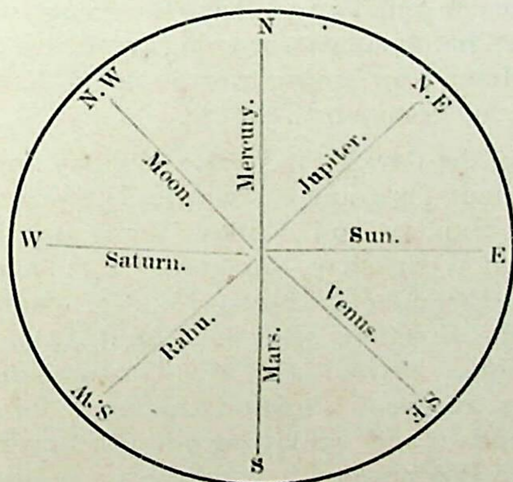
Fig. 2.

‡ The numeral indicates the Yamam of which the planet is lord.

The facts to be borne in mind in drawing a Yathra Chakra are(1)that the 8 periods are governed by 8 planets (2) that they move backwards, (3) that the starting sign is Pisces, not Aries, and (4) that the Movable signs are left unoccupied.

The same rule should be applied to locate the lords of the eight Yamams of the night.

To start on a journey at a moment when the lord of the Yama governs the direction ‡ in which the individual has to travel gives conquest over enemies, however powerful they might be. The planetary directions are shown in this circle :—



Nakshathra Purusha :—The first three asterisms from the Jenma-Nakshathra constitute its face ; the next four, its eyes ; the next four its neck ; the next six, its hands ; the next two, its sides ; the next eight, its legs.

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‡ Planetary Directions:—The Sun is the Regent of the East, Venus, of the South East, Mars, of the South ; Rahu, of the South-West, Saturn, of West ; the Moon, of North-West, Mercury, of the North ; Jupiter, of the North-East. These are the planetary regions.

Do not start on a journey under an asterism which at the time is governed by Mars; otherwise, that part of the body governed by the asterism will be hurt by a weapon.

To go on a journey under the asterisms, Purvapalguni, Purvashada and Purvabadhrapadha, Barani, Jyeshta, Aslesha and Ardhra is likely to cause danger to the life of the individual beyond the tenth mile.

***Thithi Sulam:**—Prathamai and Navami are inauspicious for going eastward; Dhwithiyai and Dhasami, for going northward, Thrithiyai and Ekadhasi, for going south-east; Chathurthi and Dhwadhasi, for going south-west; Panchami and Thrayodhasi, for going southward; Shashti and Chathurdhasi, for going westward; Sapthami and Full-Moon, for going north-west; Ashtami and New-Moon, for going north-east.

Sulam for the Days of the Week.—Monday and Saturday are inauspicious for going eastward; Thursday, for going southward; Sunday and Friday, for going westward; Tuesday and Wednesday, for going northward. These days are not throughout inauspicious for commencing a journey in the directions specified. Monday and Saturday are auspicious beyond the 8th Ghatika after sunrise; Thursday is auspicious beyond the 22nd Ghatika after sunrise; Sunday and Friday, beyond the 15th Ghatika; Tuesday and Wednesday, beyond the 12th Ghatika.

Chandra Kandakam.—This is also an unfortunate Yoga. Aries, Leo and Sagittarius; Taurus, Virgo and Capricorn; Gemini, Libra and Aquarius; Cancer, Scorpio and Pisces—these four sets of Thrikona or triangular signs are inauspicious for going West, North, East and South, respectively, if the rising sign, at the time, be occupied by the Moon. This is known as Chandra Kandakam.

*Sulam is not a lucky astrological Yoga, and the prospective traveller should not oppose himself to it.

Asterisms and their lucky Directions.—To go east, asterism Pushya is the best; Mrigasirsha is of middling quality. To go south, Hastha is the best; Chithra is next in merit. To go west, Sravana is the best; Anuradha ranks next. To go north. Sravishta and Aswini are the best; Sravana is of middling quality.

Thithis and Directions—Do not go (1) eastward during *Nandhai; (2) southward, during Badhrai; (3) westward, during Jayai; (4) northward during Poornai; and (5) anywhere on the New-Moon day and during Rikthai.

The Days of the Week.—To go eastward on Tuesday, southward on Monday and Saturday, westward on Wednesday and Thursday, and northward on Friday, is certain to give success.

Do not go (1) eastward, when the rising sign is occupied by the Sun, (2) south-east, when the 11th or 12th house from the rising sign is occupied by Venus, (3) southward, when the 10th house is occupied by Mars, (4) south-west, when Rahu is posited in the 8th or 9th house, (5) westward, when Mercury holds the 7th house, (6) northwest, when the Moon is located in the 5th or 6th house, (7) northward, when Mercury is in the 4th house, and (8) north-east, when Jupiter is stationed in the 2nd. Neglect of these rules will surely cause disaster.

‡ **The three main Gunas of Time and Signs of the Zodiac**—Signs Pisces. Virgo, Cancer and Sagittarius are considered adverse to Sathwic periods; Taurus, Scorpio. Libra and Aries to Rajasa period; and Gemini, Leo, Aquarius and Capricorn, to the Thamasa. See Table on page 150.

Multiply the Thithi, the day of the week and the asterism by 2,3 and 4, respectively and divide the product by 6, 8 and 6 respectively. If these figures be exactly

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‡ For Explanation see Appendix. * See Ch. 33.

The following Table shows the Sathwa, Rajas and Thamas periods of a day.

Day Time.	1	2	3	4	5	6	7	8
Sunday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Monday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Tuesday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Wednesday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Thursday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Friday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Saturday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa

Night.	1	2	3	4	5	6	7	8
Sunday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Monday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Tuesday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Wednesday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Thursday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Friday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Saturday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sat hwa	Rajas	Thamas

N. B.—A period is one hour and thirty minutes.

divisible, it is a bad day for the journey. If there be a remainder, the day may be considered fortunate. If the first figure alone be exactly divisible, it indicates malady; if the second figure be so, the person will suffer intimidation; if the third figure be so, there will be affliction. If all the figures be exactly divisible, it portends disaster. *Illustration*:—Is it auspicious to set out on Friday, ruled by asterism Pushya and Panchami Thithi? Here, the number, denoted by the Thithi is 5; Counting from Sunday, Friday is the 6th day of the week: Asterism Pushya is the 8th from Aswini. As per the rule, the figures 5, 6 and 8 should be multiplied by 2, 3 and 4 respectively, and the three products divided by 6, 8 and 6 respectively. As none of the figures is exactly divisible, the day is auspicious.

Count the asterisms from the one ruled by the Sun, to that ruled by the Moon, and divide the total number by 7. If the remainder be 2 or 6, the journey will involve needless movement from place to place. If 3 or 0 be the remainder, the individual will be exposed to the risk of receiving blows; remainders 1, 4 or 5 are excellent and will make the journey profitable.

PANCHAKAM.

Add 15 to the total obtained by the addition of the Thithi, day, asterism and the rising sign, at the moment of starting, and divide the total by 9. If the remainder be 5, illness must be predicted. Add 12, instead of 15, to the said total and divide the resultant by 9. If 5 be the remainder, there will be a likelihood of danger by fire. Add 10 instead of 12, to the same total and divide it by 9 if 5 be the remainder, it indicates trouble from royalty. Add 8, instead of 10, to the total, and divide it by 9; if 5 be the remainder, fear of thieves will be likely. Add 4, instead of 8, to the total, and divide the resultant by 9.

If 5 be the remainder, the issue will be disastrous. 5 is therefore a "bad" remainder and should be avoided. Other remainders make the journey profitable.

THE RIGHT TIME FOR TRAVEL.

In the light of the foregoing rules, it is by no means easy to select a day thoroughly favourable in respect of Thithi, day of the week, asterism, the rising sign and the Amsa. A description of some of the beneficial Yogas that make a journey fruitful is therefore set forth below :— Just prior to departure at the auspicious moment, the Brahmanas, deities, the astrologer, the relatives (elders) and the family priest should be the eligible objects of reverence and bounty according to one's means. All success will attend him who sets out, offering his salutation to Narayana who is the Spirit and Central Light of the Sun. Clean, well-dressed, and perfumed with sandals and scents, the prospective traveller should begin his journey with the consent of his wife and others. This will give him success. The mind should be free from all feelings of anger, sorrow, miserliness or dejection.

If the breath of the body flows through the right nostril, take the starting step on your journey with your right foot first. If the breath flows through the left, use the left foot first.

Do not go eastward or northward when the breath flows through the left nostril, and westward or southward when it flows through the right; otherwise, there will be fear of thieves and of risk to life.

To go into the house when the respiration is through the right nostril, and to leave it when it is through the left —this is a very good rule.

See that the Moon is strong and well-dignified and free from malefic aspects at the time of starting, and you will attain your object without difficulty or impediment.

One should not even think of starting when + day and night are of equal length.

Good Days for Starting—A journey started under any of the following planetary conditions is certain to prove successful:—

1. The Moon in (Cadent) the 3rd, 6th, 9th or 12th house, and Jupiter located in square to the rising sign.

2. Start under asterism Anuradha, sojourn on the way for the whole duration of asterism Jyeshta and resume the journey at the commencement of asterism Mula.

3. Start under ast. Mrigasirsha, sojourn on the way for the whole duration of ast. Ardhra and Punarvasu and resume the journey at the commencement of ast. Pushya.

4. Start under ast. Hastha, sojourn for the whole duration of Chithra and Swathi, on the way, and resume the journey at the commencement of Visakha.

5. Start when the rising sign is occupied by the Moon with Jupiter or Venus in a quadrant.

6. Jupiter well-placed in the rising sign and the Moon anywhere except in the 8th house, gives success over enemies, besides making the journey profitable if the latter be located in the 6th house from the Lagna in the Navamsa figure.

7. The Moon in the 7th, and Venus and Mercury in the 4th—this makes the journey easy and peaceful.

+The vernal equinox and autumnal equinox, occurring about March 21 and September 23, are the only two days in a year, when day and night are of equal length. It is the time when the Sun's centre in crossing the equator coincides with that of the equinoctical points. The Autumnal signs are Libra, Scorpio and Sagittarius and the Vernal signs are Aries, Taurus and Gemini. At each equinox, day and night are of equal length. To set out at equinox is likely to have a disastrous issue.

8. Venus governing the rising sign, Mercury the 2nd and the Sun the 3rd—this gives victory over enemies and success in the undertaking.

9. Mercury in the 4th house, Jupiter in the 2nd or 7th or in trine—this will eradicate all adverse effects as Rama did the Rakshasas.

10. Jupiter, in the rising sign, completely dispels the influence of malefics in the 8th house and bestows success.

11. Jupiter, Venus or Mercury, well-dignified in trines or quadrants,produces good—So says Brahma Deva.

12. Benefics, stationed in the 2nd and 11th houses from the rising sign, with the Sun in the 10th house, prove the journey successful and profitable, in all ways, and favour a safe return from the journey in good health.

13. Jupiter, stationed in the rising sign, malefics in the 3rd, 6th and 11th houses, and Venus anywhere except in the 7th, fill the journey with good luck all along the line.

A General Rule:—Begin no journey when the quadrants from the rising sign, at the time, are unoccupied by benefics, or are occupied by malefic planets; if the quadrants be governed at the time by malefics and benefics together, the result will be of middling quality.

For Ladies:—Ladies should not set out on a journey (1) when the Sun is in Cancer, Virgo or Aquarius, (2) on Friday or Wednesday, (3) on Prathamai day, (4) under asterism Utharapalguni, Utharashada and Utharabadhrapadha, (5) when, in the journey, they have to oppose themselves to Venus or when she is placed on their left side. Women should have regard to these points in addition to the foregoing rules.

In times of famine or of political turmoil, for going to a marriage or for the purpose of attending a sacrifice, and for movements from one part of a town or village to another, the location of Venus in the opposite direction has no evil influence.

In the case of a journey of, or less than, two §Crosas, or extending to over twelve Yojanas, the location of Venus need not be considered.

To propitiate Venus and put down the adverse effects due to her location in the opposite quarters, gifts of a white horse, white cloth, genuine pearl and silver to Brahmanas are recommended.

Exception.—The location of Venus as referred to above has no adverse effect whatever on a journey undertaken with the object of protecting children, the sick or the forlorn; nor when the wife goes to her husband's accompanied by him.

The wife proceeding to her husband's for the first time should not, however, oppose herself to Venus.

Those that belong to Kasyapa, Vasishta, Bharadhwaja Athreya, Angeerasa, Bhargava, and Srivathsa Gothras are not affected by such location of Venus.

The adverse quality will, however, sink, if Venus be in her own or friendly house, though in the opposite direction. A person should not go on a journey in the 6th or the 8th month of his wife's period of pregnancy; the month of Ashada should also be avoided.

Parasthanam—In case of emergency when no auspicious moment may be found at the desired time a person may start and proceed a few steps, equipped for the journey, and put up in the nearest place available, or, leave there his cloth, his stick, umbrella, rosary, books, looking glass, bed or seat or vehicle or anything else in token of his departure, and thereafter proceed within a week. If rain or storm should intervene a fresh Parasthanam should be made.

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24 inches make	...	...	...	1	Hastha.
4 Hasthas ,,	...	...	...	1	Dhandah.
2000 Dhandahs ,,	...	...	...	1	Crosa.
4 Crosas ,,	...	...	...	1	Yojana.

An inch is the length of 8 paddy grains placed breadthwise.

Good Omens—The following are good omens which foreshow success:—A virgin, cow, gems, flower, curd, horse, Brahmanas, creepers, flaming fire, a pair of water-pots, bull, lotus, sandal, grain, fried rice, food, dead body, prostitute, white garland, chamaras, weapons, consecrated rice, (saffron-colored rice) sesamum, chintz, a young woman with her baby, a calf with the cow, the sound of conch and other musical instruments, pieces of flesh, ghee, or milk. To meet with any of these coming in front of one on the way indicates happiness. The hearing of such sounds as "go," "be happy," "conquer," "leave," "deliver" or "start" at the time of departure are also good omens.

Evil Omens—The following are evil omens:—Whey, one rubbed over with oil, with dishevelled or plaited hair, a crumpled nose, an ascetic, oil-monger, red flowers, wet clothes, a hog, hare, snake, salt, tripping, tearing of clothes, stumbling down or weeping. To see any of these coming in front on the way forebodes evil, and the person must put off his journey, in such a case. The hearing of such expressions as "come," "stop," "If I simply say "go." you walk off," are also bad omens.

The cry of quarrel or of lamentation is also a destructive omen. If you see a snake or a cat on the way, put off the journey for six months; if you see birds, put it off for three days; if you hear a sneeze, stop for a day; if you meet with a hare think not of that journey as long as the Sun and the stars endure. A single Brahmana is evil itself incarnate; two predict early success; three portend failure; a group of Brahmanas promise good. A single Sudra is a good omen; two or more present only too bad an omen.

Sneezing at the time of journey forebodes no good. The sneezing of a cow portends a gory spectacle and a life-long Nemesis. The sneezing of a buffalo shows disaster. If you hear a disagreeble voice, at the time,

you will do well to halt a while, do five or six Pranayamas and then proceed; should you hear a repetition of the voice, then stop and do sixteen Pranayamas and resume the journey. If you hear the same a third time put a stop to the journey.

These omens should be observed and interpreted only till the completion of the first Crosa on the journey.

Here the author describes the standard complexion of the four great castes for purposes of omens. Brahmanas, copper colour; Kshatriyas, bronze colour; Vaisyas, brown; Śudras, dark complexion. A Brahmana passing on the left side is an omen that gives success in the long run; A Kshatriya doing the same shows success in due course; a Vaisya doing the same signifies prompt success; A Sudra doing the same indicates absence of obstacles and achievement of object. These interpretations will hold good only if the individual in question possess the complexion attributed to him.

Dogs—To behold a dog making water on rubbish, stick or a block of wood portends pecuniary loss and intimidation.

Influence of Zodiacal Signs at Home-Coming—It is inauspicious to come back home, after a journey, on the 8th day, or in the 9th month of starting. Aries, as the rising sign, at the time of coming back into your house, shows further travels; Taurus gives comfort and affluence; Gemini brings riches; Cancer takes away all property; Leo bestows a long happy life; Virgo foretells dalliance with many ladies; Libra breeds many diseases; Scorpio portends many dangers; but if occupied by a benefic the sign denotes much gain; Sagittarius gives increase of corn; Capricorn causes loss of things, house, treasure etc: Aquarius signifies prodigious wealth; Pisces predicts a long happy life.

Cow—For taking a cow from one place to another the following asterisms are the most fortunate:—Bharani, Krithika, Rohini, Aslesha, Magha, Purvapalguni, Uthara-palguni, Chithra, Visakha, Sravana, Sathabis, Utharabadh-rapada and Revathi. Some writers condemn Rohini.

A cow should not be started on her journey under asterism Punarvasu, for that will cause a defect in her leg; Anuradha produces eye-disease; Swathi brings malady. Thus the learned have stated.

Friday, Wednesday Chathurdhasi, Full-Moon and New-Moon days are inauspicious for starting on a journey, or for the construction of a cow-stall, if those days coincide, respectively, with Sravana, Rohini, Chithra, Utha-rapalguni, Utharashada and Utharabadhrapadha.

For journeys by boat or by steamer all the foregoing rules should be observed.

TO INVADE A COUNTRY.

A king who sets out when the rising sign is governed by Venus, the 11th house by the Sun, and the 4th by the Moon, will subdue his enemies as the lion subdues the herd of elephants.

A king who sets out (1) when the rising sign is Pisces, occupied by Venus, (2) when the rising sign is Cancer, with the Moon located in Taurus, will carry destruction into the army of his foes, even as Sri Krishna sent death into the Rakshasa woman Boothalai.

A king who starts when the rising sign is Cancer, occupied by Jupiter, and the Moon in the 11th house, will come down upon his enemies and slaughter them as dreadfully as Paramasiva did the Thripurasuras.

A king who begins journey when the benefics are in quadrants or trines, with the Sun or the Moon in the 11th, will be able to drive his enemies before him as comple-tely as the Sun dispels darkness,

A king who starts when Venus governs the rising sign, holding her Virgothama position, will annihilate his enemies as meditation upon Mahavishnu does all sins.

A king who starts when benefics are in quadrants or trines, located in their Virgothama positions. will drain the strength of his enemy as surely as the waters of the Ganges wash away the sins of people.

CONCERNING DISEASE.

CHAPTER XXX.

Influence of Ast. at the Commencement of a Disease—Fever that begins under Aswini will shake off in nine days; under Bharani, it is cured in five days; under Krithika, seven days; under Rohini. twenty one days; A malady that begins under Mrigasirsha will cure in five or nine days; under Ardhra, it is likely to prove disastrous in five days or three fortnights; under Punarvasu and Pushya the patient will recover in 7 nights and eight days respectively; Aslesha proves dangerous in eight days or in the long run; Magha shows the same result in ten nights or before the next return of the Moon to the same asterism; Purvapalguni gives relief in twenty one days; Utharapalguni, in nine days; Hastha. in seven nights; Chithra, in eight nights or, before the succeeding Chithra; Swathi cures in ten nights or three fortnights; Visakha, Anuradha, Jyeshta, Mula, Purvashada and Utharashada take twenty five, ten, twelve days, ten nights, eight nights and one month. respectively; Sravana and Sravishta cure in eight and ten nights respectively; Sathabis and Purvabadhrapadha signify development of disease in six or twelve days; Utharabádhrapadha cures in a fortnight: Revathi takes eight days.

The commencement of a malady on a Sunday, Tuesdsy and Saturday coinciding with Chathurthi, Navami and Chathurdhasi respectively, and ruled by (1) Ardhra, Aslesha and Magha, (2) Swathi, Jyeshta and Bharani. (3) Purvapalguni, Purvashada and Purvabadhrapadha. respectively is likely to have a disastrous issue. The issue will be the same of diseases that commence on Chathurthi, Navami, Chathurdhasi. Shashti, Ashtami, Dhwadhasi and the New-Moon days.

Diseases that commence under Sakunam and other Sthira Karanas and Vishti Karana do much harm.

A malady that sets in under Jenma-Nakshathra or under the 3rd, 5th, 7th. 10th and 19th asterisms therefrom will cause much loss and distress.

The Critical Time.—The following are critical periods for patients in declining health:—Chandrashtama, Daktha Yoga, Jenma-Nakshathra and the 22nd asterisms therefrom, the 88th stellar quarter from that occupied by the Moon at birth, Tuesday, Saturday and Sunday, Vishanadi (Thyajyam) and twilight time.

TO TAKE TREATMENT.

CHAPTER XXXI,

Medical treatment should begin uuder the following asterisms:—Aswini. Rohini. Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Utharashada, Utharabadhrapadha Hastha. Chithra, Swathi, Anuradha, Sravana. Sravishta, Sathabis and Revathi.

The best time for taking medicine is:—Monday. Wednesday. Thursday and Friday ruled by Hastha, Aswini, Chithra and Punarvasu, at a time when the Moon,

Mercury, Jupiter and Venus occupy their own Virgas, a movable sign or the Amsa of a movable sign. This moment is specially favourable for the treatment of fever.

Those suffering from typhoid or enteric should choose Sunday coinciding with Chathurthi, Navami or Chathurdhasi and ruled by Ardhra, Bharani, Visakha or Anuradha.

Ugra Yoga.—Medical treatment should begin under "Ugra-Yoga". The following combinations produce Ugra-Yogas:— (1) Thrithiyai or Ashtami, coinciding with asterism Rohini, (2) Chathurthi or Ashtami with asterism Utharapalguni, (3) Panchami with Sravana, (4) Shashti with Mrigasirsha, (5) Sapthami with Revathi. (6) Navami with Krithika. (7) Dhasami with Pushya, (8) Thrithiyai or Dhwadhasi with asterism Anuradha, (9) Ekadhasi with Krithika or Magha, (10) Dhasami with Rohini and (11) Thrayodhasi with Utharapalguni.

Treatment for Venereal Disease.—A New-Moon day ruled by *Kshipram, Ugram and §Chara asterisms is a fortunate time for treating venereal complaints in both sexes. Choose sign Aries or Cancer.

Rheumatism.—To commence treatment for rheumatic affections, choose Thursday ruled by the asterisms Sravana, Aslesha or Aswini on Thrithiyai, Ashtami or Thrayodhasi day.

Biliousness.—For diseases due to biliousness, the fortunate time for medical treatment is Prathamai, Shashti or Ekadhasi, on a Thursday, ruled by asterism Swathi, Mula or Pushya. The rising sign at the time of taking medicine should be a Movable.

For disorders in respect to the bile, the patient should commence treatment on Dhwithiyai, Shashti or Dhwadhasi, on a Friday, ruled by Punarvasu, Revathi or Swathi. Choose a Movable sign.

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* See Chapter 33 for Kshipram and Ugram.

§ See page 113.

Wind and Phlegmatic Complaints.—The patient should begin treatment on Tuesday ruled by Bharani, Krithika or Ardhra and under a Movable sign.

Gonorrhoea.—Choose a Wednesday of Chathurdhasi, Navami or Chathurthi, ruled by Chara, Ugra or Kshipra asterisms,

Leprosy.—A fortunate time for starting treatment of leprosy is Tuesday, Saturday or Sunday coinciding with Chathurthi, Shashti, Ashtami, Navami or Chathurdhasi and ruled by Mrigasirsha, Chithra and Sravishta ; Pushya, Anuradha and Utharabadhrapadha ; Krithika, Utharapalguni and Utharashada, at a time when the rising sign is Aries. Leo, Scorpio, Capricorn or Aquarius (signs of malefics) with a malefic located in the 8th house.

Ascites.—To commence treatment of ascites choose a Tuesday governed by Bharani, Krithika, Ardhra, Aslesha. Visakha, Magha or Jyeshta.

Phthisis.—The treatment should commence on a day ruled by a † "Sadharana" asterism aspected by a planet. in retrograde ; the Thithi, at the time, should be free from Vishti Karana.

Leprosy, Phthisis, Pyrosis and Epilepsy.—The treatment should begin under a Common sign. A Movable sign, if occupied by the Sun and the Moon, will do good. Fixed signs should be avoided.

Surgical and other Treatments.—The application of all external remedies, such as pigments, steam, etc and, operations with surgical instruments should commence on Tuesday or Saturday when Mars is powerful, when the 8th house is unoccupied, and when the ruling asterism is Ardhra, Jyeshta, Aslesha or Mula, coinciding with Chathurthi, Navami, or Chathurdhasi. Aries, Cancer, Virgo, Taurus—any of these signs should be chosen.

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† See page 112.

TO PREPARE MEDICINES.

Sunday, Monday, Wednesday, Thursday, Friday and the Virgas and signs of the Sun, the Moon, Mercury, Jupiter and Venus are good. Shashti, Ashtami, Chathurthi, Chathurdhasi, Navami are good Thithis; Dhwithiyai and Dhwadhasi should be avoided; Prathamai, Shashti and Ekadhasi are also commended by some writers as good. All Sthira Karanas and Nithya-Yogas are good. Vishti should be rejected. Movable signs are the best; fixed signs should be avoided; Common signs are neutral. The 6th, 7th, and 8th houses, from the rising sign, should be vacant; if occupied, the issue will be disastrous.

Rasayanam.—The preparation of "Rasayanam"‡ should be started on a good day ruled by a good Thithi, a good Yoga, a good Navamsa, a good asterism and a good rising sign aspected by a good planet.

Sarva Roga Prasamana—(Panacea).—Saturn, Mars and the Sun stationed in the rising sign or in square to it present a very good time for commencing the preparation of Sarva Roga Prasamana, a remedy for all diseases.

BATH.

Having completely recovered, the patient must have a bath. The best asterisms for this purpose are Aswini, Bharani, Krithika, Mrigasirsha, Ardhra, Pushya, Purvapalguni, Hastha, Chithra, Visakha, Mula, Purvashada and Purvabadhrapadha.

Avoid "Chandrashtama," the Jenma-Nakshathra and the 3rd, 5th, 7th, 10th, 12th, 14th, 16th and 22nd asts, from the latter.

Tuesday, Wednesday and Thursday and the Virgas and signs of Mars, Mercury and Jupiter are good. To repeat the bath choose a Sunday and the sign and the

‡ Electuary.

Virgas governed by the Sun. Saturday and the signs and Virgas of Saturn are neutral. Avoid Chathurthi, Ashtami, Navami, Chathurdhasi and New-Moon days.

*Benefics in trines or in squares, with malefics posited in the 3rd, 6th and 11th houses, afford a very happy time for bath after recovery from illness.

OIL-BATH.

The rules for oil-bath are given in this connection.

Oil-bath on Sunday and the other days of the week will produce burning sensation in the heart, fair complexion, untimely death, wealth, poverty, danger, longevity and happiness, respectively.

Oil-bath on Dhwithiyai, Thrithiyai, Panchami, Sapthami. Dhasami and Thrayodhasi bestows strength. wealth, longevity and sons. One must have an oil-bath on Dhasami ; a bath without oil on that day mitigates life, intelligence and reputation.

Oil-bath on Prathamai, Chathurthi, Shashti, Navami. Chathurdhasi and New-Moon days has an adverse influence on life, intelligence, strength and reputation. If. however, one must have an oil-bath on those days, the evil effects will diminish by mixing a little ghee with the oil.

The asts., Jyeshta, Utharapalguni, Sravana, Ardhra. Jenma-Nakshathra the 10th and the 19th asterisms therefrom and Sankaranthi are inauspicious for oil-bath, as they affect wealth and life adversely.

Thrithiyai or Panchami, on a Thursday ruled by asterism Swathi gives health, wealth and strength.

Thrithiyai, Panchami, Dhasami and Thrayodhasi bestow children, longevity, wealth. A day is more powerful than a Thithi. The influence of an asterism is four

times that of a Thithi ; that of a Karana, six times ; that of a day, eight times. Tuesday and Friday are felicitous for women's oil-bath.

TO PAY UP DEBTS.

CHAPTER XXXII.

Have regard to Anuradha or Aswini and pay your creditor at a time when the Moon holds the rising sign. This combination is known as *Maithra Muhoortha.* Even if you pay but a small fraction of your dues at that time you will be able to discharge all your debts though they might be incalculable.

Mark the location of Gulika in the rising sign (at the time of discharging debt) on a Tuesday, Saturday or Sunday, coinciding with Navami, Chathurdhasi and Chathurthi respectively. Even if you discharge a small portion of your debts at that moment you will be free from all liabilities in a short time. This auspicious moment gives conquest over enemies.

Vishti Karana ruled by Gulika on Sunday, Tuesday or Saturday, coinciding with Chathurthi, Navami or Chathurdhasi is a very unfortunate time for starting to liquidate a debt. The debts will never be extinguished ; on the other hand, the debtor's house will become the property of the creditor.

A Movable sign on a Saturday accompanied by Prodhosha presents another felicitous time for discharging all debts.

Rahu, placed in the rising sign coinciding with Vyatheepatha Yoga on a day of eclipse is a very bad time for lending or borrowing. As a rule, any payment towards discharging a debt should be made under a favourable asterism, with a malefic located in the 8th house from the rising sign at the time.

EXTERMINATORY YOGAS

CHAPTER XXXIII.

The following are the delineations of the evil influences of the many of planetary and stellar positions which should be avoided in starting anything calculated to bring profit or happiness.

The first nine Asterisms from the Jenma-Nakshathra (the ruling Asterism at one's birth) are respectively characterised as (1) Jenmam—*birth* ; (2) Sampath—*fortune*; (3) Vipath—*danger* ; (4) Kshema—*well-being* ; (5) Prathyara—*obstacles* ; (6) Sadhaga—*help* ; (7) Vadha—*slaughter* (8) Maithra — *friendship* ; (9) Parama-Maithra — *intimate friendship*.

Pariyaya.—(Cycle) This word is used to denote a set of nine asterisms from the Jenma-Nakshathra. The first nine asterisms constitute the first Pariyaya ; the second nine asterisms constitute the second ; the third nine asterisms ending with the 27th asterism from the Jenma-Nakshathra constitute the third.

To each of the second 9 asterisms—from the 10th to the 19th, forming the second Pariyaya—the same qualities are attributed as to those of the first 9. They are also ascribed to the 9 asterisms of the 3rd Pariyaya that ends with the 27th asterism from the Jenma-Nakshathra,

The influence of the first Pariyaya.—Jenma causes failure of health and business; "Sampath" denotes fortune; "Vipath" signifies danger; "Kshema" shows health and well-being; "Prathyara" manifests obstacles; "Sadhaga" welcomes help towards the attainment of the object, hard though it be; "Vadha" portends slaughter; "Maithra" brings joy like a true friend; "Parama-Maithra" bestows easy victory–thus the quality of each asterism of a Pariyaya is what is denoted by its name.

The Second Pariyaya.—The strength of the first asterism, (the 10th asterism from the Jenma-Nakshathra) of this set is only one half of what is attributed to the "Jenmam" of the first Pariyaya. The quality of the 19th asterism is just one half of what is attributed to the 10th asterism. The 3rd, 5th and 7th asterisms (of the 2nd Pariyaya) are not, however, as "bad" as the 3rd, 5th, and 7th asterisms of the first:—the first quarter of the 3rd, the fourth quarter of the 5th and the third quarter of the 7th asterism should alone be avoided.

The Third Pariyaya.—The asterisms of this Pariyaya, as such, have no adverse qualities.

Vainasika.—This word denotes the quality of the 22nd asterism from the Jenma-Nakshathra. It indicates ruin and should, therefore, be avoided. The 88th "Naksathra-Padha" (stellar quarter) from that at birth is also inauspicious.

Chandrashtama.—The location of the Moon in the 8th house from the Jenma Rasi, at any time, forms the adverse Yoga known as "Chandrashtama". Nothing auspicious or important to one's welfare should be started during that period.

The 27th Asterism.—The 27th asterism from the Jenma-Nakshathra is inauspicious. Death-day anniversary, marriage, shaving, and journey should not be performed by the Dhwijas on the day ruled by that asterism.

Unfavorable Asterisms.—Nothing new or important should be started under any of the following asterisms, as they do not produce happy results:—Bharani, Krithika, Ardhra, Aslesha, Magha, Purvapalguni, Jyeshta, Purvashada and Purvabadhrapadha; and the Jenma, Anujanma and Thri-Janma asterisms, *ie.*, the Janma-Nakshatra, the 10th and the 19th asterisms therefrom respectively.

Unfavorable Thithis.—Chathurthi, Navami, Chathurdhasi, Shashti, Dhwadhasi, Full-Moon, Prathamai of the bright fortnight, Ekadhasi, Dwadhasi, Thrayodhasi, Chathurdhasi and the New-Moon of the dark fortnight should be avoided. Shashti, Sapthami, Ashtami, Navami and Dhasami of the dark fortnight are neutrals.

The Days of the Week.—Of Saturday, Sunday and Tuesday the day-times are "bad." The Virgas and the lords of those days, viz., Saturn, the Sun and Mars produce evil even when posited in the 3rd, 6th and 11th houses from the rising sign. Signs of Mars and Saturn are, as a rule, unfortunate.

The following nine Yogas are "bad".—Vyaghatham, Parigham, Vajram, Vyatheepatham, Vydhrithi, Gandam, Athigandam, Sulam, Vishkambam, Vishti, Chathushpadham, Nagam, Kimsthughnam, Sakhunam—these five Karanas are powerful for executing acts of violence but do not favor deeds of benevolence or virtue.

Dhina-Mrityu.—The first quarter of Sravishta, Hastha; (2) the second quarter of Visakha and Ardhra, (3) the third quarter of Utharabadhrapada and Aslesha, (4) the fourth quarter of Bharani and Mula are known as Dhina-Mrithyu—an evil Yoga powerful only if it occurs during *day-time*.

Dhina-Roga.—First quarter of Aslesha, Utharabadhrapadha, (2) the second of Bharani and Mula, (3) the third of Utharapalguni and Sravana, (4) the fourth of Swathi

and Mrigasirsha are known as Dhina-Roga, the evil influence of which exists only if it occurs during *day-time*. Dhina-Mrithyu and Dhina-Roga are however devoid of evil if they occur during night.

ASEEVISHAM.

The 2nd, 6th, 9th, 11th, 13th, 18th and 27th asterisms from the one in which New-Moon ends are Aseevisham. This Yoga is inauspicious beyond remedy.

EKARGALA.

This evil Yoga, powerful only during the day-time, interferes in affairs started under the nine Yogas, Vishkambam, Vyatheepatham, Soolam, Parigham, Gandam, Athigandam, Vajram, Vyaghatham, Vaidhrithi which are respectively governed by the nine asterisms Aswini, Aslesha, Mrigasirsha, Magha, Mula, Anuradha, Pushya, Punarvasu and Chithra. Note the ruling Yoga at the time of starting any affair and its relative asterism. Place *this* asterism at top of the diagram, marking the succeeding asterisms in their order. If the two asterisms at the two ends of a line happen to be those governed by the Sun and the Moon on the day in question, the Yoga known as Ekargala is formed. [Suppose, for instance, a business is started under the Yoga, Parigham. The relative asterism being Magha, it is placed at the top of the following diagram and the succeeding asterisms should be marked in their order. Suppose the Sun is in Aswini and the Moon governs Mula on the day in question; these two being on the same line Ekargala is formed. If the asterisms ruled by the Sun and the Moon fall on different lines there will be no Ekargala. Anything commenced under Ekargala during the day-time will have a disastrous issue, for, as already stated, the influence of this Yoga prevails only during the day-time].

(Parigham)

Magha

Aslesha——Purvapalguni

Pushya——Utharapalguni

Punarvasu——Hastha

Ardhra——Chithra

Mrigasirsha——Swathi

Rohini——Visakha

Krithika——Anuradha

Bharani——Jyeshta

Aswini——Mula

Revathi——Purvashada

Utharabadhrapadha——Utharashada

Purvabadhrapadha——Sravana

Sathabis——Sravishta

SHADASEETHIMUKHA.

This is also an adverse Yoga formed variously with reference to the location of the Sun in a Movable, Fixed or Common sign. The 5th Navamsa of a movable sign occupied by the Sun, the 7th Navamsa of a fixed sign occupied by the Sun, and the 9th Navamsa of a common sign occupied by the Sun—each of these presents an unfavourable Yoga known as Shadaseethimukha. When this Yoga occurs the first 60 Ghatikas of that period should be left out of consideration. [Shadaseethimukha occurs in the 1st quarter of ast. Bharani, in the 4th of Rohini, in the 3rd of Punarvasu, in the 4th of Pushya, in the 3rd of Purvapalguni, in the 2nd of Chithra, in the 3rd of Swathi, in the 2nd of Jyeshta, in the 1st of Utharashada, in the 2nd of Sravana, in the 1st of Purvabadhrapadha and in the 4th of Revathi, when the Sun is in Aries, Taurus, Gemini, Cancer, Leo, Virgo. Libra, Scorpio, Sagittarius, Capricorn Aquarius and Pisces, respectively.]

Blind Asterisms. Omit the stellar quarters (Nakshathra-Padhas) from Purvabadhrapadha to the ruling asterism at the time in question. Divide these stellar quarters by 27. Remainders from 1 to 6 represent blind asterisms; remainders 7 to 15 represent asterisms blind of one eye; 16 to 27 are asterisms with two eyes.

Blind Thithis.—These are determined with reference to the Ekadhasi of the dark fortnight. The 9 Thithis from that are blind; the next 3 have one eye; the next 6 have two eyes; the next three have one eye; the next six have two eyes; the last three have one eye.

Blind Rasis.—Aries, Taurus and Leo are blind during day-time; Gemini, Cancer and Virgo are blind during night.

The "blind ones" are destructive; those that have "one eye" produce no good; those that have "both eyes" bestow success. If the "one-eyed" be strong, it is also fruitful.

Deaf Rasis.—Libra and Scorpio are deaf signs in the morning; Sagittarius and Capricorn become deaf in the evening. Sign Cancer and Virgo are deaf at mid-day.

Lame Rasis.—Aquarius and Pisces are "lame" at twilight times.

The "blind" is an impediment; the "deaf" brings loss of property; and the "lame" has an adverse effect on longevity. These three should therefore be avoided.

Sakata Yoga—The location of the Moon in the 6th, 8th or 12th house from Jupiter forms what is known as Sakata Yoga. This yoga is inauspicious.

Karthari Yoga—This also is a destructive Yoga formed when the 2nd and 12th houses from the rising sign are ruled by a pair of malefics in retrograde.

SOONYAM.

This characterises certain asterisms. Thithis and signs of each month. It is an exterminative Yoga and nothing auspicious or important should be started under the asterisms, Thithis and signs affected by the Yoga. The Soonya Yogas for the 12 months are:—

Chythra—Ashtami and Ekadhasi: Rohini and Aswini: Aquarius.

Vysakha—Dhwadhasi: Chithra Swathi, Utharashada: Pisces.

Jyeshta—Thrayodhasi: Punarvasu: Taurus.

Ashada—Shashti: Puvapalguni and Sravishta: Gemini.

Sravana—Full-Moon: Purvashada: Aries.

Badhrapadha—Sapthami: Revathi and Sathabis: Virgo.

Aswayuja—Navami: Purvabadhrapadha: Scorpio.

Krithika—Panchami: Magha, Pushya, Mrigasirsha and Krithika: Libra.

Margasira—Dhwithiyai: Anuradha, Utharabadhrapadha and Visakha: Sagittarius.

Pushya—Prathamai: Hastha, Ardhra and Aslesha: Cancer.

Magha—Chathurthi and Dhasami: Sravana and Mula; Capricorn.

Palguna—Chathurdhasi: Jyeshta and Bharani: Leo.

Soonya Rasis for Thithis—Rasis are affected by Soonya Yoga with reference to particular Thithis:—

Prathamai—Libra and Capricorn.
Dhwithiyai—Sagittarius and Pisces.
Thrithiyai—Capricorn and Leo.
Chathurthi—Aquarius and Taurus.
Panchami—Virgo and Gemini.

Shashti—Aries and Leo.
Sapthami—Sagittarius and Cancer.
Ashtami—Gemini and Virgo.
Navami—Scorpio and Leo.
Dhasami— Do. Do.
Ekadhasi—Sagittarius and Pisces.
Dhwadhasi—Libra and Capricorn.
Thrayodhasi—Taurus and Leo.

SOOLAM.

The first seven asterisms from Krithika constitute Soolam in the eastern direction; the next seven, in the southern direction; the next seven including * Abijith, in the western direction; the last seven, in the northern direction.

† The asterism located opposite to the one governed by the Sun or the Moon at eclipse signifies Maha-Soolam.

Soolam and Maha-Soolam defined above are evil Yogas.

Graha Soolam—The seven days prior to those governed by the Moon at eclipse and the seven after them constitute Graha-Soola, an unfortunate Yoga.

An asterism ruled by a planet and the asterisms prior, and next, to that asterism are inauspicious. ‡ Asterisms governed by malefics produce bad luck.

Malai and Visha Masas.—A month without a Full-Moon is known as Visha-Masa; and one with two Full-Moons is Malai-Masa. Nothing of importance should be started in those months.

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* For particulars about this asterism see Introduction.

† The asterism specified here is the 15th from the one governed by the Sun or the Moon on the day of eclipse. So, the adverse Yoga indicated will prevail about a fortnight after the phenomenon—on the day ruled by the said 15th asterism.

‡ The asterisms are harmless when governed by benefic planets.

Samsarpam.—A month without a Sankaranthi is called Samsarpam; a month with two Sankaranthis in it is described as Amhaspathi. These are evil Yogas too.

Sthoolam.—Count the asterisms from the one ruled by the Sun to ast. Mula. The *last* of the same number of asterisms reckoned from Mula is denoted by the term Sthoolam which is not lucky.

Kantakam.—Count the asterisms from the one ruled by Mars to ast. Mula. The *last* of the same number of asterisms from Mula is denoted by the term Kantakam.

Kantaka Sthoolam.—Count the asterisms from the one ruled by the Sun to ast., Mula and add this number to the number of asterisms from the one ruled by Mars to Mula. The last of this total number of asterisms from Mula signifies Kantaka-Sthoolam. This is a blending of the two foregoing rules. This produces a very destructive Yoga. Remedial forces and powerful beneficial influences do not diminish its harmful effect.

Jwalitham.—The 5th, 7th, 10th, 14th, 25th and 16th asterisms from the asterism governed by Mars are denoted by the word Jwalitham—an evil Yoga. The 5th, 7th, 15th and the 21st asterisms from that governed by the Sun, and the 7th, 14th, 16th and 25th asterisms from that governed by Mars, the 8th, 18th and 24th from that governed by Mercury are all bad.

Dhwajadhandam.—The 9th asterism from that occupied by Jupiter is called Dhwajadhandam. This and the 10th asterism from the one governed by Venus, the 6th, 11th and 20th from that held by Saturn, the 5th, 11th and 13th from that ruled by Rahu are also inauspicious.

Saturn in the 5th, Moon and Jupiter in the 6th, Venus in the 7th, Jupiter in the 8th with the Moon and a malefic, Mars in the 9th, Mercury in the 10th and the Sun in the 12th are unfavourable planetary conditions.

* **Sankaranthi.**—The 30 Ghatikas before and after Sankaranthi are inauspicious; the 60 Ghatikas before and after Aswayuja Sankaranthi, ie., the time of the Sun's entry into the first point of Libra, are inauspicious. The entries of the Sun into the other cardinal Movable signs, Aries, Cancer and Capricorn should also be noted. The three days before and after the Sun's entry into the 1st point of each of those signs should be avoided. Sankaranthi is, as already observed, the entry of the Sun into the 1st point of a sign of the zodiac.

‡ **Gulika.**—The interval in a day governed by Saturn is known as Gulika. The twelve hours of the day are divided into 8 periods of an hour and a half each. The lord of the day, in question, governs the first and the last periods. The other six periods are ruled by the lords of the remaining days of the week in their order.

Ardhapraharam.—Of the eight periods aforesaid, the 4th period of Sunday, the 3rd of Monday, the 2nd of Tuesday, the 1st of Wednesday, the 7th of Thursday, the 6th of Friday and the 5th of Saturday—each of these periods is known as Ardhapraharam.

Yamaganda.—Similarly, the 5th period of Sunday, the 4th of Monday, the 3rd of Tuesday, the 2nd of Wednesday, the 1st of Thursday, the 7th of Friday and the 6th of Saturday are Yamaganda periods.

Kalan.—The 1st, 7th, 6th, 5th, 4th, 3rd and 2nd periods of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday respectively are known as the periods of Kalan.

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* Particular religious importance is attached by the Hindus to the day of the Sun's entry into the first point of Capricorn—the first day of the month of Makara when the Sun commences his northern course.

‡ Gulika is not considered inauspicious, though included in this chapter. See page 176 for Gulika and other Tables.

Day-Time.	Gulikan	Yama-gandam.	Ardha-praharam	Kalan.
Sunday... ...	3—4·30	12—1·30	10·30—12	6—7·30
Monday ...	1·30—3	10·30—12	9—10·30	3—4·30
Tuesday ...	12—1·30	9—10·30	7·30—9	1·30—3
Wednesday ...	10·30—12	7·30—9	6—7·30	12—1·30
Thursday ...	9—10·30	6—7·30	3—4·30	10·30--12
Friday	7·30—9	3—4·30	1·30—3	9—10·30
Saturday ...	6—7·30	1·30—3	12—1·30	7·30—9

Night..	Gulikan.	Yama-gandam.	Ardhra-praharam	Kalan.
Sunday... ...	9—10·30	6—7·30	3—4·30	10·30--12
Monday ...	7·30—9	3—4·30	1·30—3	9—10·30
Tuesday ...	6—7·30	1·30—3	12—1·30	7·30—9
Wednesday ...	3—4·30	12—1·30	10·30—12	6—7·30
Thursday ...	1·30—3	10·30—12	9—10·30	3—4·30
Friday	12—1·30	9—10·30	7·30—9	1·30—3
Saturday ...	103 0—12	7·30—9	6—7·30	12—1·30

The three periods Ardhapraharam, Yamagandam and Kalan should be rejected as inauspicious.

Hora—(Hour) Hora is the term used to denote each of the hours into which a day is divided. The 1st Hora of the day is governed by the lord of the day; the 2nd is governed by the planet sixth in order from the lord of the 1st Hora; the 3rd, by the planet sixth in order from the lord of the 2nd Hora. Thus, the lord of each Hora, after the first is the one that is sixth in order from the lord of the previous Hora, the lord of the 1st Hora being, as stated above, the lord of the day in question. See Table on the next page.

Rahu Kalam:—This is also inauspicious. It occurs only during the day-time on the following days:—Sunday 4·30 to 6; Monday 7·30 to 9; Tuesday 3 to 4·30; Wednesday 12 to 1·30; Thursday 1·30 to 3; Friday 10·30 to 12; Saturday 9 to 10·30. These periods are positively harmful for all good business.

Planetary Horas.

Day-Time.	6 to 7	7—8	8—9	9—10	10—11	11—12	12 to 1	1—2	2—3	3—4	4—5	5—6
Sunday ...	S	V	My	M	St	J	Ms	S	V	My	M	St
Monday ...	M	St	J	Ms	S	V	My	M	St	J	Ms	S
Tuesday ...	Ms	S	V	My	M	St	J	Ms	S	V	My	M
Wednesday	My	M	St	J	Ms	S	V	My	M	St	J	Ms
Thursday ...	J	Ms	S	V	My	M	St	J	Ms	S	V	My
Friday ...	V	My	M	St	J	Ms	S	V	My	M	St	J
Saturday ...	St	J	Ms	S	V	My	M	St	J	Ms	S	V

Night.	6 to 7	7—8	8—9	9—10	10—11	11—12	12 to 1	1—2	2—3	3—4	4—5	5—6
Sunday ...	J	Ms	S	V	My	M	St	J	Ms	S	V	My
Monday ...	V	My	M	St	J	Ms	S	V	My	M	St	J
Tuesday ...	St	J	Ms	S	V	My	M	St	J	Ms	S	V
Wednesday	S	V	My	M	St	J	Ms	S	V	My	M	St
Thursday...	M	St	J	Ms	S	V	My	M	St	J	Ms	S
Friday ...	Ms	S	V	My	M	St	J	Ms	S	V	My	M
Saturday ...	My	M	St	J	Ms	S	V	My	M	St	J	Ms

S.-Sun, Ms.-Mars, M.-Moon, V.-Venus, J.-Jupiter, My.-Mercury, St.-Saturn.

The Influence of the Hora Lords—The Sun portends danger to life; Venus favours marriage; Mercury foretells child-birth; the Moon gives well-being; Saturn signifies fetters; Jupiter bestows pecuniary gains; Mars shows battle.

THE SHAD-VIRGAS.

The six Virgas denoted by this name are:—Dhrekkana, Hora, Thrimsamsa, Navamsa, Dhwadhasamsa and Kshethra.

Dhrekkana—This is the name of a division of a sign divided into three equal parts of 10° each. In the case of *Movable signs*, the lord of the 1st Dhrekkana of a sign is the lord of the sign itself; the lord of the 2nd Dhrekkana is the lord of the 5th from that sign; the lord of the 3rd Dhrekkana is the lord of the 9th from that sign. In the case of a *Fixed sign*, the lord of the 1st Dhrekkana is the lord of the 9th sign from the one in question; the lord of the 2nd Dhrekkana of the sign is the lord of the sign itself; the lord of the 3rd Dhrekkana is the lord of the 5th from the sign. In the case of *Common signs*, the 1st Dhrekkana is governed by the lord of the 5th from the sign in question; the 2nd Dhrekkana is governed by the lord of the 9th from the sign; the 3rd Dhrekkana, by the lord of the sign itself.

Hora—Hora is the name of one half of a sign—a sign divided into *two* equal parts of 15° each. In the case of *odd* signs, the 1st Hora is governed by the Sun; the 2nd, by the Moon. In the case of *even* signs, the 1st Hora is governed by the Moon and the 2nd by the Sun.

Thrimsamsa—Thrimsamsa is the name of a division of a sign divided into *thirty* equal parts of 1° each. In the case of *odd signs*, the first 5 degrees constitute the Thrimsamsas of Mars; the next 5, those of Saturn; the next 8, those of Jupiter; the next 7, those of Mercury; and the last 5, those of Venus. In the case of *even signs*, the first 5 degrees

form the Thrimsamsas of Venus; the next 7, those of Mercury; the next 8, those of Jupiter; the next 5 those of Saturn; the last 5, those of Mars.

Navamsa—Navamsa is the name of a division of a sign divided into nine equal parts. In the case of a *movable sign*, the 1st Navamsa is governed by the lord of the sign itself; the 2nd Navamsa, by the lord of the second from the sign, in question, and the third Navamsa by the lord of the third from the sign and so on. In the case of a *fixed sign*, the lord of the 1st Navamsa is the lord of the 9th house from that sign; the lord of the 2nd Navamsa is the lord of the 10th house from that sign and so on. The lords of the 9 houses from the 9th house from the sign in question are, in their order, the lords of the Navamsas of a fixed sign. In the case of a *Common sign*, the lord of the 1st Navamsa is the lord of the 5th from the sign in question; and the lords of the 2nd, 3rd and other Navamsas of that sign are the lords of the 2nd, 3rd and other houses from the said 5th house from the sign, in question. It will be seen from the foregoing rules that Thrikona or triangular signs (1) Aries, Leo and Sagittarius begin with the Navamsa of Aries; (2) Taurus, Virgo and Capricorn begin with Capricorn; (3) Gemini, Libra and Aquarius begin with Libra; (4) Cancer, Scorpio and Pisces begin with Cancer. Each sign of the zodiac contains 2¼ asterisms or 9 stellar quarters (Nakshathra-Padhas). A Navamsa therefore represents a "Nakshathra-Padha" or 3⅓ degrees of the zodiac.

Dwadhasamsa—This is the name of a division of a sign divided into twelve equal parts, the parts bearing the same names as those of the signs of the zodiac. The name of the 1st Dwadhasamsa of a sign is the name of the sign itself. The twelve "Dwadhasamsas" of Aries begin with Aries; those of Taurus begin with Taurus and end with Aries; those of Gemini begin with Gemini and end with Taurus, and so on.

*Kshethra—Mars is the lord of Aries and Scorpio; Venus is the lord of Taurus and Libra; Mercury is the lord of Gemini and Virgo; the Moon is the lord of Cancer; the Sun is the lord of Leo; Jupiter is the lord of Sagittarius and Pisces; Saturn is the lord of Capricorn and Aquarius.

Note:—These six modes of the divisions of the ecliptic are collectively known by the term "Shadvirga." The suffix "*Amsa*" means *a division of the ecliptic*. The word Virga denotes the position of the planet in each division. The suffix "Virga" in the word Shadvirga is but a synonym for "Amsa". A planet has ten Virgas. It may be (1) a powerful planet, (2) in exaltation, (3) in Mulathrikona, (4) in its own house, (5) in a quadrant (6) in a trine, (7) in good Amsa, (8) in friendly house, (9) in its own Navamsa and (10) in its Athimithramsa. Some writers recommend four more divisions of the ecliptic making, in all, ten Virgas or Amsas. There are, besides, Sapthamamsa, Dhasamsa, Shodasamsa and Shashtyamsa. These modes of dividing the ecliptic constitute "Dhasavirga." A description of these four Amsas may not be out of place. *Sapthamamsa* is the name of a *division* of a sign into seven parts of $4\frac{2}{7}$ degrees each. It is a division of the *ecliptic* into 84 Amsas. The lords of the seven parts of the odd signs are respectively the lords of the seven signs of the zodiac from the odd sign and the lords of the seven parts of the even signs are respectively the lords of the seven signs of the zodiac beginning from the 7th sign from the even sign. *Dhasamsa* is the name of a division of a sign of the zodiac divided into ten equal parts of 3 degrees each, thus dividing the ecliptic into 120 Amsas. The lords of the ten parts of the odd signs are respectively the lords of the ten signs of the zodiac commencing from the odd sign and

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*Kshethra is the horoscope at birth from which everything is judged. It is also called the Radical or the Rasi Chacra.

the lords of the ten parts of the even signs are respectively the lords of the ten signs commencing from the 10th sign from the even sign. *Shodasamsa* is the name of the division of a sign of the ecliptic into sixteen equal parts. This divides the ecliptic into 192 Amsas. The lords of the 16 parts of the odd signs are respectively the lords of the 12 signs commencing from the odd sign together with Bramha, Vishnu, Rudhra and Surya. The lords of the 16 parts of the even signs are the lords of the 12 signs commencing from the even sign together with Surya, Rudhra, Vishnu and Bramha. *Shashtyamsa* is the name of the division of a sign into sixty equal parts, thus dividing the ecliptic into 720 Amsas. The sixty equal divisions of the odd signs are:- (1) Ghora, (2) Rakshasa, (3) Deva, (4) Kubhera, (5) Rakshogana, (6) Kinnara, (7) Bhrashta, (8) Kulaghna, (9) Garaala, (10) Agni, (11) Maka, (12) Prethupureesa, (13) Apampathi, (14) Devaganesa, (15) Kala, (16) Ahi, (17) Amirtamsa, (18) Chandra, (19) Mridu, (20) Kamala, (21) Padma, (22) Lakshmi, (23) Vageesa, (24) Dhigambara, (25) Dheva, (26) Ardhra, (27) Kalinasa, (28) Kshitheeswara,(29) Kamalakara,(30)Mandathmaja, (31)Mrithyu, (32) Kala, (33) Devagni, (34) Ghora, (35) Amaya, (36) Kantaka, (37) Sudha, (38) Amritha (39) Poornachandra, (40) Vishapradigdha, (41) Kalinasa, (42) Mukya, (43) Vamsakshya, (44) Utpathaka, (45) Kalarupa, (46) Soumya, (47) Mridu, (48) Suseethala, (49) Damshtrakarala, (50) Indumukha, (51) Praveena, (52) Kalagni, (53) Dhandayudha, (54) Nirmala, (55) Subha, (56) Asubha, (57) Athiseethala, (58) Sudha, (59) Payodibramha and (60) Indureka. The names of the sixty parts of the even signs are the same beginning from Indureka in the inverse order. A planet that occupies his own sign in the Hora, Dhrekkana, Navamsa, Dwadhasama, Thrimsamsa and other figures is said to be in his *Virga*. A planet that has two Virgas, of the ten above described, viz, powerful, exalted etc., is said to be in *Parijthamsa*; when it has 3 Virgas, *Uthamamsa*; when it has 4 *Gopuramsa*; when it has 5,

Simhasanamsa; when it has 6, *Paravathamsa*; when it has 7, *Devalokamsa*; when it has 8, *Kunkumamsa*; when it has 9, *Airavathamsa*; when it has 10, *Vaiseshikamsa*.

The houses of malefics in the Shad-Virgas described above should be rejected.

Benefics—Jupiter, Venus, waxing Moon and Mercury, not accompanied by malefics, are benefic planets. The other planets are malefics.

No marriage, Upanayana or other celebrations should be started when Jupiter or Venus is in debility, or in inimical sign or when they are combust, young or old. Jupiter and Venus in retrograde, or, located opposite to each other, produce a more adverse Yoga than when they are in combustion.

The following periods are unfavourable, and nothing of importance should be started during those periods:—The last two Ghatikas of an asterism, the last three days of the month, the last fortnight of the year, a fortnight prior to the disappearance of Jupiter, (Vridha Jupiter) 10 days prior to the disappearance of Venus (Vridha Venus), 10 days after the reappearance of Venus (Bala Venus), 8 days after the reappearance of Jupiter (Bala Jupiter), when the Moon is Vridha, i.e., between Navami and New-Moon the seven days of the dark fortnight; when the Moon is Bala, *i.e.*, the Prathamai day of the bright fortnight.

A marriage, celebrated during these forbidden periods will prove unhappy; journey undertaken is likely to prove unsafe; tonsure for the child tends to cut short its life; installation of a deity produces consternation; Upanayana affects the longevity of the individual; performance of sacrifice kills the Yajaman (performer); while the installation of a king subjects him to persecution by his enemies.

Chara Karanas.—There are seven movable Karanas, Viz, Bavam, (lion) Palavam, (tiger) Kowlavam, (hog) Thaithulam, (ass) Karajam, (elephant) Vanijam (bullock) and Vishti or Badhrai (hen). Beginning with the second half of the Prathamai of the bright fortnight, these Karanas rule in succession the Thithis, completing eight circuits ending the first half of the Chathurdhasi of the dark fortnight. It follows, therefore, that each Karana rules one half of a Thithi. In this circuit, *Vishti Karana* governs, in its turn, the second half of Chathurthi, the first half of Ashtami, the second half of Ekadhasi of the bright fortnight and the first half of the Full-Moon, the second halves of Thrithiyai and Dhasami and the first halves of Sapthami and Chathurdhasi of the dark fortnight.

Sthira Karanas—The four Sthira (fixed) Karanas, Viz, Sakunam (bird), Chathushpadham (dog), Nagam (snake), Kimsthughnam (worm), respectively govern the latter half of Chathurdhasi, the first half, and the second half of the New-Moon and the first half of the Prathamai of the bright fortnight. These Karanas, as also the Vishti Karana, described above, are adverse periods to all good work and nothing of importance should be started on those days. They are, however, favourable to projects of a malicious nature.

Paksha Chidhra—Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi and Chathurdhasi—these Thithis are "Paksha-chidhra".

Nandhai—Prathamai, Shashti and Ekadhasi Thithis are collectively known as Nandhai.

Badhrai—This is the collective name for Dhwithiyai, Sapthami, and Dhwadhasi.

Jayai—Thrithiyai, Ashtami and Thrayodhasi Thithis are denoted by the term Jayai.

Rikthai—This comprises the three Thithis, Chathurthi, Navami and Chathurdhasi.

Poornai—This term signifies Panchami, Dhasami New-Moon and Full-Moon. Paksha-chidhra and Rikthai, should be avoided.

Oordhwa Mukha Asterisms—Pushya, Utharapalguni, Utharashada, Utharabadhrapadha, Sravana, Sravishta, Sathabis, Rohini and Ardhra—these are asterisms with faces " upturned ".

Thiryag-Mukha Asterisms—Aswini,Mrigasirsha, Hastha, Chithra, Swathi, Anuradha, Jyeshta, Punarvasu and Revathi—these are asterisms " Crsss-faced ".

Atho-Mukha Asterisms—Bharani.Krithika, Aslesha, Magha, Purvapalguni, Visakha, Mula, Purvashada and Purvabadhrapadha—these are asterisms with faces " downcast". These should be avoided.

Oordhwa-Mukha Rasis—A sign that has just been vacated by the Sun is known as Oordhwa-Mukha Rasi.

Athomukha Rasi—A sign occupied by the Sun is Athomukha Rasi.

Thiryagh-Mukha Rasis.—A sign next to that occupied by the Sun is Thiryag-Mukha Rasi.

Sirodhaya Rasis.—These are Gemini, Scorpio, Leo, Virgo, Aquarius and Libra—signs that rise on their head.

Prishtodhaya Rasis.—Aries, Taurus, Sagittarius, Capricorn and Cancer—signs that rise on their feet.

The Sirodhaya and Prishtodhaya Rasis.—Sign Pisces is at once a Sirodhya and Prishtodhaya Rasi.

Prishtodhaya Rasis are considered inauspicious.

Days ruled by three asterisms or three Thithis have no influence for good; on the other hand, any affair started on such days prove too disastrous to be remedied.

This sign is of the shape of two fish lying side by side, the head of the one being close to the tail of the other.

Nothing important should be started in a village where the installation of a Deity and festivities connected therewith are celebrated.

In each household only one function or affair should be started at any auspicious moment on a single day. Two or three commenced at the same time tend to result in failure.

Mridhabam.—The asterism ruled by the Sun, the one next to it and the one prior to it—these three asterisms are signified by the term "Mridhabam" (lifeless). The seven asterisms next to these are half alive; the next one is again "Mridhabam"; the next eight asterisms are full of life; then follows a "Mridhabam"; the next seven are half alive. Of these asterisms the "Mridhabam" is thoroughly inauspicious for all good purposes.

Stellar Thyajyam.—This is an interval of 4 Ghatikas in the duration of an asterism. Thyajyam for ast. Aswini occurs after the 50th Ghatika of its duration; for Bharani, after the 24th Ghatika; for Krithika after 30 Ghatikas; for Rohini, after 40; for Mrigasirsha, after 14; for Ardhra, after 21; for Punarvasu, after 30; for Pushya, after 20; for Aslesha, after 32; for Magha, after 30; for Purvapalguni, after 20; for Utharapalguni, after 18; for Hastha, after 21; for Chithra after 20; for Swathi, after 14; for Visakha, after 14; for Anuradha, after 10; for Jyeshta, after 14; for Mula, after 20; for Purvashada, after 24; for Utharashada after 20; for Sravana, after 10; for Sravishta, after 10; for Sathabis, after 18; for Purvabadhrapadha, after 16; for Utharabadhrapadha, after 24; for Revathi, after 30.

Mula has two Thyajya periods, according to some astrologers, the one after the 20th Ghatika and the other after the 56th Ghatika of its duration.

24

Thyajyam for the Days of the Week.—Sunday, 30 Ghatikas after sunrise; Monday, 42; Tuesday, 41; Wednesday, 31; Thursday, 2; Friday, 22; Saturday, 20 Ghatikas after sunrise.

Thithi Thyajyam.—Thyajyam for the 15 Thithis, between the New-Moon and the Full-Moon, (from Prathamai of the bright fortnight) occurs after 24, 12, 55, 5, 54, 5, 34, 10, 21, 7, 29, 6, 13, 21 and 35 Ghatikas, respectively.

Rasi Thyajyam.—The 1st Navamsa of Aries, Taurus, Virgo and Sagittarius, the 5th (middle) Navamsa of Gemini Leo, Libra and Aquarius and the 9th (last) Navamsa of Cancer, Scorpio, Capricorn and Pisces are afflicted by Thyajyam. "Vishanadi" is another name for Thyajyam. Vishanadi of the 1st Navamsa is *Bhujangam*; that of the 5th Navamsa is *Gridhram*; that of the 9th Navamsa is *Varaham*.

The influence of Thyajyam, in the first Navamsa, as per foregoing rule, prevails only on Wednesday and Saturday; that in the 5th or middle Navamsa, on Monday and Friday; that in the 9th or last Navamsa, on Tuesday, Thursday and Sunday; the Thyajyam need be considered only on the days specified; it signifies no evil on other days.

The 4 Ghatikas of Vishanadi are inauspicious. The 1st Ghatika brings ruin; the 2nd adversely affects the life of the individual; the 3rd causes total ruin; the 4th hurts the prosperity of the family.

Athimasam.—This occurs every 2 solar (Soura) years 8 months 16 days 3 Ghatikas and 55 V. Ghatikas. (A Solar year consists of 365·242264 days. Athimasam is an intercalary month formed of the aggregate days omitted in reckoning the lunar month.) Athimasam in which two New-Moons occur is not a fortunate month.

Samahatham.—The 7th and the 9th asterisms from that governed by Jupiter, the 10th and the 15th from that governed by Venus, the 10th 11th, 20th and 6th asterisms from that governed by Saturn are known by the term Samahatham—inauspicious for all happy functions.

Bhookampam.—This term denotes the 7th asterism from the one ruled by the Sun.

* **Ulkai.**—This denotes the 10th asterism from the one governed by the Sun.

Bramha Dhandam.—This denotes the 15th asterism from the one governed by the Sun.

Dhwajam.—This term denotes the 21st asterism from the one governed by the Sun.

Parigham.—The 5th, 7th, 16th, 24th, and 25th asterisms from the one occupied by Mars are called Parigham.

Apasatham.—The 9th asterism from the one occupied by Jupiter is called Apasatham.

Vidhyuth.—The 5th asterism from the one governed by the Sun is called Vidhyuth.

Soolam.—This term denotes the 8th asterism from the one governed by the Sun.

* **Asani.**—This denotes the 10th asterism from that governed by the Sun.

Nirhatham.—This denotes the 14th asterism from that governed by the Sun.

The above asterisms Bhookampam, Ulkai etc are inauspicious for good functions when ruled by the Moon.

The Five Adverse Elements connected with the Sun.—Dhooman, Vyatheepatham, Parivesham, Indhradhanus and Dhoomakethu are five satellites attendant upon, and revolving round, the Sun; they impede all success in good undertakings and exercise a baneful influence on the learning, reputation and life of the individual.

The satellite Dhooman is 4 signs and thirteen degrees from the Sun, longitudinally; Vyatheepatham, 3 signs and 15 degrees; Parivesham, 9 signs and 15 degrees; Indhradhanus, 10 signs and 13 degrees; Dhoomakethu, 11 signs.

There are twenty one adverse elements which should be avoided in the selection of a fortunate time for starting anything important and involving profit, progress or pleasure. These, according to Naradha, are :—

(1) A Thithi, a day, an asterism, a Yoga, and a Karana, marked inauspicious.

(2) The rising sign and the 7th house therefrom being adversely affected.

(3) Surya Sankaranthi i.e., the entry of the Sun into the first point of a sign of the zodiac.

(4) Malefics, strong in the Shad-Virgas.

(5) Venus, located in the 6th house.

(6) Mars, located in the 8th house.

(7) Gandantham.

(8) Karthari.

(9) The Moon in the 6th, 8th or 12th house.

(10) An asterism governed by a planet.

(11) The rising sign being the 8th house from the Jenma-Rasi of either the husband or the wife.

(12) A sign the duration of which coincides with Thyajyam.

(13) Dur-Muhoortham. (A time chosen for the execution of a malicious deed.)

(14) The part of a day marked adverse.

(15) Ekargala.

(16) Eclipse.

(17) Uthpadha asterisms.

(18) An asterism ruled by two malefics.

(19) Ku-navamsa; that is, the Navamsa of a malefic.

(20) Mahapatham (Vyatheepatham).

(21) Vaidhrithi.

Avoid the ten asterisms from the ruling asterism on the day of the Sun's entry into asterism Ardhra for those asterisms counteract all prospects of gain or happiness.

Sayana and Uthana Ekadhasi—The period between Sayana and Uthana Ekadhasis, i.e., the period between the Ekadhasi of the bright fortnight of the month of Jyeshta and the Ekadhasi of the bright fortnight of the month of Aswayuja is inauspicious.

Untimely rain, wind, fog, dust-storm are bad omens, and the days of their untimely occurrence portend evil. The day during which the Sun is not visible is also adverse.

Parivesha—The halo round the Sun or the Moon is a phenomenon that signifies an unfortunate time when nothing calculated to bring profit or happiness should be begun.

Kuhoo—This occurs when the Jenma-Nakshathra, the 10th or the 19th asterism, therefrom, synchronises with New-Moon the ending moments of which coincide with Thyajyam. Kuhoo signifies an evil Yoga, to counteract the effects of which the prescribed Homas and prayers should be gone through prior to other functions.

These are the adverse forces in nature and a wise man should reject the moments when they prevail.

NEUTRALIZATION OF ADVERSE YOGAS.

CHAPTER XXXIV.

I proceed to delineate the stellar and planetary combinations that counteract the exterminative *Yogas detailed in the preceding chapter:—

* The astrological terms used in this Chapter are explained in Chapter 33.

Against Adverse Asterisms—The Moon well-placed in the 9th or 10th house, aspected to benefics, counteracts the evil effects caused by Jenma-Nakshathra and the 3rd, 5th, 7th, 10th and 19th asterisms therefrom.

The Sun, Jupiter or Venus, located in the 3rd, 6th, 10th or 11th house, or, the Moon in the 5th, 9th, 1st, 4th, 7th, 10th, 3rd, 6th or 11th house—this planetary condition has the same remedial effect on the adverse qualities of the asterisms mentioned above.

The moon favourably situated to the rising sign or to Jenma-Rasi holding, at the same time, her own Navamsa or her friend's, aspected to benefics, has a similar influence.

The Sun and the Moon located in the 3rd, 6th or 11th place from each other, aspected to benefics, produce the same effect if the Moon and Venus be well-dignified.

If the lord of the rising sign and that of the 10th house be friends, the adverse effects produced by the 88th stellar quarter (in the 22nd asterism) from that of the Jenma-Nakshathra will vanish.

The 27th asterism from the Jenma-Nakshathra is auspicious for all functions except Shaving, Upanayana, Marriage, Anniversary, Journey, and Laying the foundation of a building.

The 27th asterism does not adversely affect the following functions:—Ornamentation, mounting a horse, harvest, the in-gathering of corns, installation of a deity, medical treatment, dinner of new grains, dinner and garden parties, Seemantham, worship of Vishnu, entry into a land, starting of agricultural operations, sowing ablutions.

The latter half of the 27th asterism should however be avoided, especially the last quarter of it.

Chandrashtama—Chandrashtama is of six kinds, namely, Suddham, Sobhanam, Siddham, Kaivartham, Amalam and Kshayam. Three of these produce good.

If the asterism ruled by the Moon at the time be the 5th in the second Pariyaya, it is *Suddham*. This portends evil; if the said asterism be the 6th, it is *Sobhanam*, causer of good; if it be the 7th, it is *Kaivartham*, an unfavourable Yoga; if it be the 8th, it is *Amalam*—a Yoga that counteracts all evil effects; if it be the 9th, it is *Siddham* that foretells success; if the asterism ruled by the Moon during Chandrashtama belong to the third Pariyaya, it is known as *Kshayam* which portends evil.

Chandrashtama shows no evil when the Moon is on the increase, well-placed in a benefic sign and holding a benefic Navamsa.

If the lords of the Jenma-Rasi and the 8th sign therefrom be friends, Chandrashtama loses all power for evil.

Influence of malefics—All evil effects produced by (1) an asterism governed by a malefic, (2) an asterism prior to the one governed by a malefic, (3) an asterism next to the one governed by a malefic, and (4) Gulika vanish when the malefics are aspected by powerful Jupiter, Venus or Mercury.

The aspect of, or, association with, Venus converts all evil into good.

An asterism (1) governed by Jupiter, (2) the one prior to it, and (3) that next to it does good.

Gulika—When the lord of the day is well-dignified or is posited in the rising sign, the adverse qualities of Gulika need not be considered.

Gulika located in the rising sign produces no harm, when powerful Moon occupies the rising sign holding the Navamsa of a benefic or that of the lord of the day in question.

Jupiter or Venus, stationed in the Lagna, aspected to benefics, nullify the evil effects of Gulika. Ardhaprahara, Bhujanga and Gridhra.

The favourable functions for Gulika—Harvest, the in-gathering of corns, oil-bath, buying and selling (trade), making eyes on the image of a Deity, deathday anniversary, ornamentation, liquidation of debt, worship of fire, opening ceremony, perfuming oneself, medical treatment, seating oneself on an elephant or a horse, initiation, installation, worship of fire in black magic, gift of lands, the study of the Vedas—in respect of all these functions Gulika has no evil force. It is a benefic.

Ekargala.—Benefics in quadrants or trines and malefics in the 3rd, 6th and 11th houses destroy the adverse effects of Ekargala. This "bad" Yoga does not touch the following asterisms:—Aswini, Mrigasirsha, Punarvasu, Pushya, Sravishta, Chithra, Hastha and Revathi.

‡ **Soolam.**—The evil effects of Soolam, Athimasam, (intercalary month) Ekargala and blind asterisms prevail only in that part of the country north of the river Sone.

Aseevisham.—The following asterisms are free from this evil Yoga:—Rohini, Sravana, Hastha, Mrigasirsha, Anuradha, Pushya and Uthara-palguni-ashada-badhra-padha. Marriage, Conception, Pumsavanam and Seemantham are likewise unaffected by this Yoga.

The Moon holding the Navamsa of Jupiter and aspected by him kills the effects of this Yoga as the lion kills the elephant.

The Moon located in the quarters of asterism Aslesha, and aspected to Jupiter counteracts "Aseevisham".

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‡ See page 187.

Waxing Moon located in the Navamsa of a friendly sign has the same effect, according to Naradha. Located in the Navamsa of Mercury she has a similar influence.

Even if the lord of the day be a malefic, he produces good when located in the rising sign, the 6th, 11th or 12th house.

Tuesday is not 'evil' after mid-day.

The adverse qualities of Vishti, Vyatheepatham and Vaidhrithi, Janma-Nakshathra and the 5th asterism therefrom do not prevail after midday.

Even if the lord of the rising Navamsa be a malefic. its evil effects diminish when benefics are powerful in the rising sign, in quadrants or in trines.

The adverse effects of Sunday, Tuesday and Saturday do not prevail after nightfall.

No day of the week is "bad", provided the lord thereof is strong in the figure of the heavens.

Benefics placed in quadrants dispel the evil effects of Rikthai and Vishti; if the trines be powerful they possess the same influence.

All evil influences disperse when benefics located in the rising sign and holding a benefic Navamsa are associated with and aspected by benefics on an auspicious day.

Jupiter or Venus well-dignified in a quadrant radically frustrates the evil effects of Vishti. Gulika in the rising sign, Shashti, Ashtami and the last days of the dark fortnight produce no harm when Jupiter is posited in quadrant.

Paksha-Chidhra.—The Moon occupying the rising sign and holding "Virgothama" position with Jupiter in ‡ Simhasanamsa subdues the evil effects of Paksha-Chidhra.

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‡ For an explanation of this word, see pages 181 and 182.

Jupiter or Venus occupying the rising sign or aspecting it counteracts the effects of an inauspicious Thithi, day, asterism or rising sign.

Shadaseethimukha etc.— Jupiter or Venus powerfully located in the rising sign dispel the evil effects of Shadaseethimukha, Sakatam and Asani.

The Moon in exaltation and in her own Navamsa has the same effect on Shadaseethimukha.

Sakata Yoga—The Moon in her own house, in exaltation or in the house of Jupiter dispels the evil effects of Sakata Yoga as the Sun does darkness.

The Moon in the house of Mercury or Jupiter, in Taurus or in Cancer, annihilates the effects of Sakata Yoga as Vishnu did the hordes of Asuras.

Soonyam—If the lord of the rising sign be placed in his own house, in conjunction with or aspected by Jupiter, or, if the ruling asterism be governed by Jupiter, the effects of Soonyam vanish.

Benefics located in their strength, in quadrants or trines produce the same result.

Kantakam—A planet in his own Virga or in exaltation, aspected to a benefic, is not affected by Kantakam.

A planet well-placed in his own Virga or in exaltation and aspected to a benefic produces no harm.

Andham—(blindness)—If the 3rd, 6th, 10th or the 11th house from the rising sign be the house of Mercury, and if the Moon be placed in the 9th or 10th aspected to a benefic, the evil effects of Andham do not exist.

Mookham, Andham & Badhiram—Powerful Moon, Venus, Mercury and Jupiter holding the 4th, 7th or 10th house overthrow the effects of Mookham (Dumb asterisms), Andham (Blind asterisms) and Badhiram (Deaf asterisms .

The Moon in the 9th, 4th or 10th house, or, the location of benefics in the rising sign or the aspect of benefics to the rising sign has the same effect on Andham (blindness).

The bad influences connected with *Panku* (lameness) and *Andham* (blindness) *Kana n* (one-eyed) and *Soonya-Masa* prevail only in the provinces of Magadha and Gouda.

An asterism ruled by a malefic and the one on either side of it become sanctified if the malefic has the aspect of Jupiter.

Venus and the Moon in the 10th, and Jupiter (not in combustion) in a quadrant purify a sign afflicted by malefics.

The Moon aspected by Jupiter in his exaltation, occupying his own Navamsa, converts into a benefic an asterism governed by malefics or just passed over by them.

Malefics become agreeable by the aspect of benefics, as boiling water becomes agreeable to drink by contact with cold.

Thyajyam.—The following asterisms have no Thyajyam:—Ardhra, Sravana, Mrigasirsha, Swathi, Utharashada, Rohini and Anuradha.

A rising sign affected by Thyajyam becomes auspicious if the Moon be located in it, well-dignified, or, if Jupiter be stationed in a quadrant.

The Moon located in the 9th or 10th house aspected to Jupiter transcends Thyajyam.

Waxing Moon in exaltation or in her own Navamsa sweeps off the evil effects of Thyajyam as Garuda does the serpent. Waxing Moon in the rising sign or in " Simhasanamsa " has the same influence.

A sign occupied or aspected by a benefic subdues the effect of Thyajyam.

A sign coinciding with Thyajyam at the ending moments of its (sign's) duration should be rejected, if not aspected by a benefic. If, however, there be a benefic in the sign, there will be no Thyajyam.

Jupiter in exaltation and holding his own Navamsa remedies the effects of Thyajyam coinciding with the rising sign.

Kuhoo—This adverse Yoga does not touch the following asterisms:—Aswini, Krithika, Ardhra, Chithra, Pushya, Utharapalguni and Revathi.

Pradhosham—The evil influence of Pradhosham disappears when Venus and Jupiter are strong in quadrants or trines with the Moon in the 3rd, 6th or 11th house; nor does it affect Gurukkals, servants, Vaishnavites, mystics, ascetics, donors of lighted lamps, dancing girls, lyrists and dancers, in their worship of Vishnu.

Gandantham—This "evil" Yoga is nullified by the location of the Moon in her Virga, in a friendly sign, in conjunction with or aspected by benefics.

Athimasam, Samsarpam, Amhaspathy—The Sun in exaltation, or in a friendly sign, with Jupiter in his own Virga, converts these evil Yogas into benefics.

Masadhosham—The evil effects of this vanish when the Sun is in his own Navamsa aspected by benefics, as Rakshasas in the sight of Sri Rama.

Samsarpam—This does not affect marriage, Upanayanam and other functions when brilliant Jupiter occupies his own sign or sign of exaltation (Cancer).

Long and Short Months—The adverse influence of these need not be considered and any function may be started if any planet be in exaltation at the time.

Concerning the First-born—The Sun in Gemini, in conjunction with or aspected by benefics, presents a very good time even for affairs started in respect to the first-born child. Jyeshta is not an unlucky month if the Sun be aspected by Venus and Jupiter.

A General Rule—Any function may be started in the month of one's birth, if the lord of the rising sign in the Radical and the lord of the month, in question, are placed in a friendly sign apected to benefics.

Moudyam—(Frustration) If one of the two planets (Venus and Jupiter) be well-placed in her or his own house, in exaltation or in friendly sign. Moudyam causes no harm.

Asthangatha—Venus in combustion produces no harm when the other planet Jupiter holds the rising sign with malefics in the 3rd, 6th and 11th houses—according to Lord Paramasiva.

Venus located in the rising sign counteracts the evil influence of *Jupiter* when combust. When both Jupiter and Venus are combust there is no remedy for the evil influence. Asthangatha adversely affects only Brahmanas, Kshatryas and Vaisyas. The Sudras will be affected only if *both* Jupiter and Venus be combust.

Samadhrishti—The adverse effects of "Samadhrishti" are nullified by the location of Venus in the Navamsa prior, or next to that held by Jupiter. "Samadhrishti" exists only when Venus and Jupiter are aspected to each other from opposite signs unaccompanied by any other planet. If such aspect takes place when one of the two planets, Jupiter and Venus, occupies Sagittarius, Pisces or Cancer, it would be a Moudyam(frustration) the evil effects of which will last for three days; otherwise, it will continue for seven days. It prevails only north of the Narbada and not south of that river. It cuts off all hopes.

Vara and Nakshathra Yogas are considered important in the province of Bengal; in the Yamala country importance is attached to Thithi and Vara Yogas; in Kalinga, Amsa Yoga; in Avanthi, Vishkamba and other Yogas are observed.

Siddha Yoga destroys a hundred adverse influences; three hundred are done away with by Amirtha Yoga; while Sutha Yoga kills a thousand—according to Sukracharya.

Venus, well-placed in the rising sign, suppresses a thousand evil influences; Mercury, a hundred; Jupiter, many thousands.

Comparative Strength:—The influences and effects of Lagna, asterism, day and Thithi rank in importance in the order in which they are mentioned.

Remedial Forces:—Jupiter or Venus well-dignified in the risign sign subdue all harmful forces.

Jupiter or Venus, well-placed in the rising sign or aspecting it, has a marked influence on the adverse effects of a Lagna and the Shad-virgas of a malefic planet, or of an inauspicious day or Thithi.

The adverse elements in the Shad-virgas (Rasi, Hora, Dhrekkana, Navamsa, Dhwadhasamsa and Thrimsamsa figures, disperse like clouds before a storm when powerful Jupiter occupies the rising(sign.

Juptiter, Venus or Mercury, stationed in quadrants or trines, annihilates all malevolent influences as Vishnu does the sins of those who meditate upon Him.

Jupiter, Venus or Mercury holding a quadrant comes down upon all evil forces like a lion upon the herd of elephants.

Jupiter located well-dignified in a quadrant counteracts the evil effects due to (1) the ending days of a year, (2) a half-year (Ayana) (3) a season (Ruthu) (4) a

month (5) a Paksha (fortnight) (6) Lagna (Rising sign), (7) a bad time, (8) an evil omen (9) the influence of a planet unfavourably located.

Jupiter, Venus or Mercury governing the rising sign converts all evil into good. If they pewerfully occupy the rising sign, a trine or a quadrant, they do away with all impediments as effectively as Jupiter.

The adverseness due to the aspect of a malefic planet is emptied of its force like river in summer, if the rising sign be in Virgothama position.

The Moon occupying the eleventh place from the rising sign dispels all evils pertaining to an inauspicious time and to Navamsas of malefics.

The Sun placed in the 11th house from the rising sign during *day* and the Moon during *night*, are powerful remedial forces, according to Sage Garga.

The Sun or the Moon in the 11th house sanctifies all Thithis, asterisms, Yogas etc.

THITHI-VARA-NAKSHATHRA YOGAS.

CHAPTER. XXXV.

We next come to the different Yogas that exercise a favourable or unfavourable influence on all important functions or affairs.

SUNDAY.

Siddha Yoga—Asterisms Utharapalguni, Utharashada, Utharabadhrapada, Hastha, Revathi, Sravana and Mula.

Suba-Madhyama (benefic of middling quality)—Rohini, Mrigasirsha, Sathabis, Swathi, Chithra, Punarvasu, Bharani, Ardhra, Aslesha, Krithika, Sravishta, Purva-Palguni-ashada-badhrapadha.

Nasa Yoga (destructive)—Aswini, Magha, Visakha, Anuradha and Jyeshta on Sunday.

MONDAY.

Amirtha Yoga—Rohini, Mrigasirsha, Swathi, Sravana and Punarvasu. These are fruitful.

Sobana Yoga—Aswini, Bharani, Krithika, Ardhra, Pushya, Aslesha, Magha, Purva-palguni-badhrapadha, Sravishta, Sathabis, Hastha, Revathi, Anuradha, Jyeshta and Mula.

Nasa Yoga (destructive)—Uthira-palguni - ashada -badhrapadha, Visakha, Chithra and Purvashada.

TUESDAY.

Siddha Yoga—Aswini, Uthara-palguni-badhrapadha, and Revathi.

Amirtha Yoga—Punarvasu, Pushya, Aslesha, Magha, Purvapalguni, Mrigasirsha, Hastha, Chithra and Swathi —these are powerful benefics.

Suba-Madhyama (middling)—Jyeshta, Mula, Purvashada, Rohini, Sravana, Bharani and Krithika.

Nasa Yoga—Sravishta, Sathabis, Purvabadhrapadha, Ardhra, Utharashada and Visakha.

WEDNESDAY.

Siddha Yoga—Anuradha, Krithika, Utharapalguni and Utharashada, Purva-palguni-ashada-badhrapadha.

Amirtha Yoga—Ardhra, Punarvasu, Pushya, Aslesha, Magha, Hastha, Chithra, Swathi, Visakha and Sravana—these are very auspicious.

Suba Yoga—Rohini, Sathabis, Jyeshta and Utharabadhrapadha—these are good.

Nasa Yoga—Sravishta, Mula, Bharani, Revathi and Aswini.

THURSDAY.

Amirtha Yoga—Aswini, Punarvasu. Pushya, Magha, and Swathi.

Subha Yoga—Bharani, Aslesha, Visakha. Anuradha, Jyeshta, Mula, Purvashada, Utharashada, Sravana and Sravishta.

Subha Madhyama Yoga (middling)—Hastha, Chithra, Purvabadhrapadha, Utharabadhrapadha.

Dhaktha Yoga (fatal)—Krithika, Rohini, Mrigasirsha, Ardhra, Utharapalguni and Sathabis.

FRIDAY.

Amirtha Yoga—Aswini, Bharani, Purvapalguni, and Revathi.

Siddha Yoga—Anuradha, Utharapalguni, Hastha, Chithra, Swathi, Purvashada and the next six asterisms.

Sri Yoga—Mrigasirsha, Ardhra, Punarvasu, Bharani and Krithika.

Nasa Yoga (destructive)—Rohini. Pushya. Aslesha, Magha, Visakha and Jyeshta.

SATURDAY

Amirtha Yoga—Krithika, Rohini.Sathabis and Swathi.

Subha Yoga—Aswini, Bharani, Mrigasirsha, Ardhra, Pushya, Magha, Visakha and the next three asterisms, Utharapalguni,Sravishta, Sravana, Purvabadhrapadha and Utharabadhrapadha.

Mruthyu Yoga (fatal)—Punarvasu, Aslesha, Purvapalguni, Hastha, Chithra, Purvashada. Utharashada and Revathi.

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FELICITOUS COMBINATIONS OF DAYS, THITHIS ETC.

Sunday—Pushya, Hastha or Mula coinciding with Panchami or Sapthami.

Monday—Mrigasirsha, Swathi, or Sravana coinciding with Panchami or Sapthami.

Tuesday—Aswini, Rohini, Utharapalguni, Utharashada, Purvabadhrapadha or Utharabadhrapadha coinciding with the same.

Wednesday—Purvapalguni and Purvashada, Aswini and Purvabadhrapadha coinciding with the same.

Thursday—Punarvasu, Purvashada or Revathi coinciding with Thrayodhasi.

Friday—Utharapalguni, Swathi or Sathabis coinciding with Prathamai, Shashti or Ekadhasi.

Saturday—Rohini, Swathi or Sravishta coinciding with Dhwithiyai, Sapthami, or Dhwadhasi.

Sutha Yoga bestows all good and promotes prosperity.

A day marked by Subha, Amirtha, Siddha, Sri, Sobhana or Sutha Yoga asterism is good for starting all functions on which much depends for the future, as it tends to produce lasting benefits. A marriage celebrated under any of the Yogas will be blessed with children; the journey commenced will prove profitable; the Brahmachari invested with the sacred string will grow in life divine; the student that begins study will make rapid progress in learning; and agricultural work will show a satisfactory yield. * * * * * *

COMBINATIONS FOR POWERFUL YOGAS.

Sunday ruled by asterism Revathi, Utharapalguni, Bharani, Mula, Sravana or Utharashada produces a Yoga that controls all evil forces even as Lord Paramasiva does the deadly poison of the Hindu Puranas.

Monday ruled by Rohini, Mrigasirsha, Punarvasu, Swathi or Sravana forms a brilliant Yoga that kills all evil forces as Garuda does the serpent.

Tuesday ruled by Aswini, Rohini, Utharapalguni, Hastha, Anuradha or Utharabadhrapadha forms a Yoga that subdues all bad influences as Rama did the race of Rakshasas.

Wednesday ruled by Krithika, Utharapalguni, Utharashada, Mrigasirsha, Anuradha, Purvapalguni, Purvaashada or Purvabadhrapadha has a similar effect.

Thursday ruled by Aswini, Punarvasu, Pushya, Magha or Swathi makes a Yoga before which all malefic effects flee as cotton before the wind.

Friday ruled by Aswini, Bharani, Mula and Revathi forms a Yoga that dispels all evil as the Sun dispels darkness.

Saturday ruled by Krithika, Rohini, Swathi and Sathabis has the same effect.

Yogas formed by combination of Thithis, Asts & days of the Week All Thithis except Rikthai coinciding with the aforesaid Yogas produce good—a favourable time for all happy functions.

Siddha yoga—Sunday coinciding with the Thithis, Prathamai,Chathurthi,Shashti,Sapthami or Dhwadhasi and ruled by asterisms Pushya,Hastha, Uthara-palguni-ashada, Mula, Sravana or Utharabadhrapadha produces Siddha Yoga.

Nasa yoga (fatal)—Sunday coinciding with Thrithiyai, Chathurthi,Ashtami,Navami,Thrayodhasi and Chathurdasi and with asterisms Bharani,Mrigasirsha, Aslesha, Visakha, Anuradha, Jyeshta or Sravishta produces this Yoga.

Visha yoga.—Sunday coinciding with Panchami and with asterism Krithika produces Visha Yoga.

Siddha yoga.—Monday coinciding with Dhwithiyai, Sapthami or Dhwadhasi and with asterisms Rohini Mrigasirsha, Punarvasu, Chithra, Sravana, Sathabis, Sravishta or Purvabadhrapadha, forms this benefic Yoga.

Vinasa yoga.—Monday coinciding with Sapthami, Shashti and Ekadhasi and with asterisms Krithika, Bharani, Magha, Anuradha, Purvashada, Uthara-ashada-badhrapadha forms this destructive Yoga.

Siddha yoga.—Tuesday coinciding with Nandhai and Jayai and with asterisms, Mrigasirsha, Aswini, Chithra, Anuradha, Mula, Utharapalguni, Sravishta and Purvabadhrapadha.

Vinasa yoga.—Tuesday coinciding with Prathamai Dhwithiyai, Sapthami, Ashtami, Dhasami, and the Full-Moon and with asterisms Ardhra, Punarvasu, Purvashada, Utharashada, Sravana, Sravishta, Sathabis and Jyeshta forms this destructive Yoga.

Siddha yoga.—Wednesday coinciding with Badhrai, and Jayai and with asterisms, Rohini, Mrigasirsha, Ardhra, Uthara-palguni-ashada, and Anuradha, produces Siddha Yoga.

Vinasa yoga.—Wednesday coinciding with Dhwithiyai, Thrithiyai, Ashtami and Navami with asterisms Aswini, Bharani, Pushya, Aslesha, Magha, Mula, Sravishta or Purvabadhrapadha, makes this Yoga.

Siddha yoga.—Thursday coinciding with Chathurthi, Panchami,Sapthami,Navami, Thrayodhasi or Chathurdhasi and with asterisms Magha, Pushya, Punarvasu, Swathi, Purva—ashada—badhrapadha, Revathi or Aswini, produces this benefic Yoga.

Vinasa yoga,—Thursday coinciding with Ashtami, Shashti, Navami, Dhwadhasi or Thrayodhasi and with asterisms Krithika, Rohini, Mrigasirsha, Ardhra, Utharapalguni, Anuradha, Visakha or Sathabis, forms this evil Yoga.

Siddha yoga.—Friday ruled by asterisms Aswini, Bharani, Ardhra, Utharapalguni, Chithra, Swathi, Purvashada and Revathi coinciding with Nandhai and Badhrai, produces this lucky Yoga.

Vinasa yoga.—Friday coinciding with Dhwithiyai, Thrithiyai, Shashti, Ashtami, Dhasami and Ekadhasi and ruled by asterisms Jyeshta, Punarvasu, Sravana, Visakha, Sravishta, Magha, Anuradha and Rohini, makes this fatal Yoga.

Siddha yoga.—Saturday coinciding with Badhrai and Rikthai and ruled by asterisms Rohini, Swathi, Visakha, Anuradha, Sravishta, and Sathabis, forms Siddha Yoga.

Vinasa yoga.—Saturday coinciding with Thrithiyai, Sapthami, Navami and Ekadhasi and with asterisms, Bharani, Punarvasu, Purva-palguni-ashada, Hastha. Pushya, Sravana, Uthara-palguni-ashada, forms this Yoga.

General.—Sunday ruled by Aswini, Monday by Chithra, Tuesday by Utharashada. Wednesday by Sravishta, Thursday by Utharapalguni, Friday by Jyeshta and Saturday by Revathi are all unfavourable days—no good time for starting any important function or affair. Marriage will result in widowhood; journey will be attended with risk of life; education will deprive the student of the power of speech; and agricultural work will have little prospect.

Bad Combinations of Thithis and Asterisms.—Anuradha coinciding with Dhwithiyai. Oothara-palguni-ashada-badhrapadha, with Thrithiyai, Magha and Hastha with Panchami, Chithra and Swathi with Thrayodhasi, and Rohini with Ashtami form very unlucky Yogas. Nothing that is of importance to one's happiness or profit should be commenced at such times. The evil effect will manifest itself in ten months.

Bad Combinations of days, Thithis and Asterisms—Sunday Panchami and Krithika; Friday, Shashti and Sravana; Wednesday, Sapthami and Bharani; Saturday, Ashtami and Revathi, Monday, Dhwithiyai and Chithra; Tuesday,

Full-Moon and Rohini; Thursday, Thrayodhasi and Anuradha—these combinations are Visha Yogas as fatal as cobra's poison.

Mruthyu yoga.—Sunday ruled by asterism Visakha, Monday by Purvashada, Tuesday by Sravishta, Wednesday by Anuradha, Thursday by Mrigasirsha, Friday by Swathi and Rohini and Saturday by Sravana form Mruthyu Yoga which shows disaster.

Dhugtha yoga.—This is also an unfortunate Yoga formed by the combination of Thithi and day:—Wednesday and Dhwithiyai; Thursday and Shashti; Friday and Ashtami; Saturday and Navami; Sunday and Full-Moon or Dhwadhasi; Monday and Ekadhasi; Tuesday and Panchami.

Nasa yoga.—This is another harmful Yoga, as the name itself indicates, formed by the combination of days and asterisms. Pushya and Friday; Revathi and Saturday; Visakha and Sunday; Krithika and Monday; Mrigasirsha and Tuesday; Sravishta and Wednesday; Utharapalguni and Thursday.

Visha yoga.—This Yoga which is the combination of a Thithi and a day of the week proves detrimental to all undertakings:—Shashti and Monday; Dhwithiyai and Tuesday; Sapthami and Wednesday; Ashtami and Thursday; Navami and Friday.

Siddha yoga—The following combinations produce a fortunate Yoga:—*Nandhai and Friday; Badhrai and Wednesday; Jayai and Tuesday; Rikthai and Saturday; Poornai and Thursday; asterism Hastha and Sunday; Mrigasirsha and Monday; Aswini and Tuesday; Anuradha and Wednesday; Pushya and Thursday; Revathi and Friday; Rohini and Saturday.

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* For explanation of Nandhai, Badhrai, Jayai, Rikthai etc. See Chapter 33.

An auspicious day, an auspicious Thithi, and an auspicious asterism make Nithya Yoga.

THE TRANSIT SYSTEM.

CHAPTER XXXVII.

Note–The Transit System or Lunar Horoscope is based on the theory that the motions of planets from moment to moment signify good or evil. While the physical and mental qualities and the chief events in the life and career of the individual could be predicted from the configuration of the planets at the moment of the nativity and the sign of the zodiac under which the child comes into the world, the modifications and changes in the prospect due to the perennial movements of the planets are determined by the Transit System of astrology. Given the sign occupied by the Moon *at the actual moment of birth* and the configuration of the planets for *any required time*, which may be the moment of propounding a question for astrological foresight, the astrologer will be able to describe the effects of the changes in the positions and movements of the stars and planets on individual life for any period required.

The Sun—The location of the Sun (at any given time) in the Jenma-Rasi (sign occupied by the Moon at birth) signifies change of place; in the 2nd house, he bestows wealth; in the 3rd, he denotes success; in the 4th, portends dishonor; in the 5th, he shows sorrow; in the 6th, he causes ruin of enemies; in the 7th, favours travel; in the 8th, he manifests affliction; in the 9th, he breeds hatred; in the 10th, he gives gains of labour; in the 11th, he brings pecuniary gains; in the 12th, pecuniary loss.

The Moon—The Moon in the 12 houses from the Jenma-Rasi signifies respectively (1) good eating, (2) loss of wealth, (3) gain of money, (4) stomach complaint, (5) spoiling of business, (6) pecuniary gain, (7) friendship with women, (8) trouble, (9) intimidation, (10) well-being, (11) pecuniary gain, (12) loss.

Mars—Mars in the 12 houses indicates, respectively, (1) trouble by enemies, (2) loss of property, (3) pecuniary gain, (4) reconciliation with foes, (5) loss of money, (6) wealth, (7) fatigue, (8) danger to life, (9) indisposition, (10) sorrow, (11) acquisition of lands, (12) disease.

Mercury—Mercury in the 12 houses shows, respectively, (1) servitude, (2) pecuniary gain, (3) fortune, (4) progress. (5) well-being, (6) stability, (7) illness, (8) wealth, (9) disease, (10) comfort, (11) profit, (12) expenditure.

Jupiter—Jupiter in the 12 houses denotes, respectively (1) fear, (2) reward, (3) indisposition, (4) loss of wealth, (5) happiness, (6) grief, (7) fortune, (8) dissatisfaction, (9) wealth, (10) risk of losing place or position, (11) stability, (12) affliction.

Venus Venus in the twelve houses gives respectively (1) pleasure, (2) pecuniary gain, (3) happiness, (4) pecuniary gain, (5) happiness, (6) fear of enemies, (7) grief, (8) money, (9) clothes, (10) indisposition, (11) profit, (12) money.

Saturn -Saturn in the 12 houses denotes respectively. (1) loss of money, (2) sorrow, (3) gain, (4) waste of money, (5) grief, (6) property, (7) mental affliction, (8) physical affliction, (9) loss of money, (10) mental pain, (11) pecuniary gain, (12) pecuniary want.

Rahu & Kethu—The delineations of the influence of Rahu and Kethu in the twelve signs from Jenma-Rasi are the same as those for Mars. Saturn, the Sun, Mars and Jupiter in the Jenma-Rasi and in the 8th or 12th place therefrom, portend fear of death, change or loss of position and decline of wealth.

Exception—A planet stationed in its own sign or in its sign of exaltation, in the horoscope at birth, manifests nothing unfavourable even if its position with reference to Jenma-Rasi may indicate adverseness.

b. A planet placed in its inimical sign or in its sign of debilitation at birth shows no good—even if its position with reference to Jenma-Rasi may denote something happy.

The Sun and Mars manifest their influences on their entrance into a sign; Jupiter and Venus, in the middle part of their period; Saturn and Rahu, towards the end; and Mercury and the Moon, in the course of their career.

The planets except Jupiter manifest the effect of the sign in which they are located, whether by acceleration or by retrogression. Jupiter, however, is the only planet that produces the effect of the sign *prior to* the one occupied by him by acceleration or retrogression as the case may be.

A planet located in his own house, in his own Virga, in exaltation, in Virgothama position and in retrogression possesses three-fold strength. Asthangatha planets and those in debilitation put forth only half their power and those in inimical signs exhibit but two-thirds of theirs.

Planetary Vedhai (Perturbation)—*Note*:—The strength and influence of a planet in the Lunar Horoscope are enhanced or diminished by the positions of other planets with reference to the house occupied by the Moon in the figure; so much so that a planet, well-located and possessing a benevolent tendency, manifests its opposite by the resistance of a planet or planets located in their Vedhai signs indicated in the following table. And similarly, one that is badly located loses its power for evil and produces good, its adverse effects undermined by the counteractions of planets holding their Vedhai signs. This fact should be borne in mind in calculating the power of planets for good or for evil in the Lunar Horoscope. The reciprocal disposition (friendly or inimical) of the planets that cause the perturbations should be carefully considered. The Moon and Mercury, the Sun and Saturn do not affect each other through Vedhai. Vedhai places of Rahu, Kethu, and Saturn are the same as those of Mars. See table-next page.

Vedhai Signs from the House of the Moon.

Planets.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	2	9	3	6	12	7	8	10	4	5	11
Moon	5	1	9	3	6	12	2	7	10	4	8	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	2	5	11	4	3	6

N.B.—The position of Jupiter in the 5th, 9th or 11th house from the Moon in the lunar horoscope is one that presents very good prospects to the individual. In many instances, however, predictions based on these positions of Jupiter are seldom realised. This is a matter of common knowledge and the Vedhais of planets is responsible for the disappointment.

NAKSHATHRA DHASA.

CHAPTER XXXVII. *

‡ Count the asterisms from Krithika to Jenma-Nakshathra and divide the number by nine. Remainder, 1 denotes the Dhasa period of the Sun; 2, that of the Moon; 3, that of Mars; 4. that of Rahu; 5, that of Jupiter; 6, that of Saturn; 7, that of Mercury; 8, that of Kethu; 9, that of Venus.

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* The preceding Chapter is XXXVI.

‡ Indian astrologers, as a rule, adopt this mode of calculation and interpretation of the horoscope of birth—Natal or Genethliacal astrology. Each of the nine sets of triangular asterisms given below has its lord, and the lord of the Dhasa, at the

INFLUENCE OF PLANETARY DHASAS.

Dhasa period of the Sun—6 years. This signifies royal displeasure, fear of enmity, danger to life, loss of wealth, death of father, eye-disease and disease of the head.

Dhasa period of the Moon—10 years. This gives the individual a bright complexion, affluence, and endows him with clothes and jewels, birth of female children, health and comfort.

Dhasa period of Mars—7 years. This indicates loss of lands, sorrow and trouble by enemies, servitude, domestic troubles and pain of mind.

Dhasa of Rahu—18 years. This portends trouble from government, danger to life and loss of property. The Dhasa tends to prove fatal to the father and portends dismissal from service and deep grief.

Dhasa of Jupiter—16 years. This foretells *Abhishekam (or similar honours,) wealth and decoration. It favours birth of children, gains of learning and a state of general felicity.

Dhasa of Saturn—19 years. This signifies deficiency of thought, dishonor and loss of wealth. It tends to expose the individual to the passion of the king besides proving fatal to his mother. It also portends grief.

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moment of birth, is the lord of the asterism occupied by the Moon at the time. This system is frequently known as "Udu-Dhasa" of which the total number of years is, as will be seen, 120.

Krithika, Utharapalguni and Utharashada	...	Sun.
Rohini, Hastha and Sravana	...	Moon.
Mrigasirsha, Chithra and Sravishta	...	Mars.
Ardhra, Swathi and Sathabis	...	Rahu.
Punarvasu, Visakha and Purvabadrapada	...	Jupiter.
Pushya, Anuradha and Utharabadrapadha	...	Saturn.
Aslesha, Jyeshta and Revathi	...	Mercury.
Aswini, Magha and Mula	...	Kethu.
Bharani, Purvapalguni and Purvashada	...	Venusf

* This word is often used for initiation, Royal unction, etc.

Dhasa of Mercury—17 years. This favours ease, improves trade and bestows wealth. The native receives the benefit of his education and contracts relations. It welcomes marriage and similar rejoicings.

Dhasa of Kethu—7 years. This denotes a bad state of health, fever and carbuncle. The individual is likely to lose wealth and suffer from fear of poison.

Dhasa of Venus—20 years. This period is signified by increase of wealth and of the produce of the garden and the field. There is also the prospect of much profit by means of learning. The period favours also matrimony and prospect of a good position.

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*KALACHAKRA DHASA

CHAPTER XXXVIII.

Note—From a study of the foregoing pages the reader will be familiar with the Election system and the Transit system or the Lunar Horoscope. The influences and effects of the movements of planets on the existence of man are based upon the nature and characteristics of the planets themselves, among other things, and the signs of the zodiac in which they may happen to be located, not to speak of their aspects and conjunctions. There is yet another equally valuable and interesting mode of ascertaining Dhasas and prognosticating the destiny for good or for evil viz., that which is called the Kalachakra Dhasa. Here is no question of the Ascendant nor of the strength of planets nor yet of their endless variety of combinations and aspects. There is a given Revolution of Time and a stereotyped rule. If the planetary Dhasa indicated by

* This word means "the Wheel of Time".

Kalachakra process co-operate with that by the horoscope of birth there will be marked effect; otherwise, the result will be less pronounced. The asterisms are divided into two classes, Savya and Aspasavya. The Dhasa at birth should be determined from the *stellar quarter* occupied by the Moon at birth, as it is the most potent under this system; the lord of the Dhasas and their signs are ascertained from that alone and *not from the Ascendant* at the moment of conception or of birth.

DHASA PERIOD OF SAVYA ASTERISMS.

The first quarter of Aswini, Punarvasu, Hastha, Mula and Purvabadhrapadha—Dhasa of Mars of Aries. His sub-periods are those of (1) himself, lord of Aries, (2) Venus of Taurus (3) Mercury of Gemini (4) the Moon of Cancer (5) Sun of Leo, (6) Mercury of Virgo, (7) Venus of Libra, (8) Mars of Scorpio (9) Jupiter of Sagittarius. The Dhasa-periods and the sub-periods belong to the first quarter of the aforesaid asterisms.

Of the second quarter of those asterisms the Dhasa is that of Venus of Taurus, and her sub-periods are those of (1) Saturn of Capricorn, (2) Saturn of Aquarius, (3) Jupiter of Pisces, (4) Mars of Scorpio, (5) Venus of Libra, (6) Mercury of Virgo, (7) Moon of Cancer (8) Sun of Leo and (9) Mercury of Gemini.

Of the 3rd stellar quarter of the said asterisms the Dhasa is that of Mercury of Gemini. His sub-periods are:—(1) Venus of Taurus, (2) Mars of Aries, (3) Jupiter of Pisces (4) Saturn of Aquarius (5) Saturn of Capricorn, (6) Jupiter of Sagittari (7) Mars of Aries (8) Venus of Taurus, (9) Mercury of Gemini.

Of the 4th quarter, the Dhasa is that of the Moon of Cancer. Her sub-periods are those of (1) the Moon of Cancer, (2) the Sun of Leo (3) Mercury of Virgo (4) Venus

of Libra. (5) Mars of Scorpio (6) Jupiter of Sagittari (7) Saturn of Capricorn (8) Saturn of Aquarius and (9) Jupiter of Pisces.

Bharani, Pushya, Chithra, Purvashada and Utharabadhrapadha.—The Dhasas and the sub-periods of the first quarter of these asterisms is that of the Sun of Leo. His sub-periods are those of (1) Mars of Scorpio, (2) Venus of Libra, (3) Mercury of Virgo, (4) the Sun of Leo, (5) the Moon of Cancer, (6) Mercury of Gemini (7) Venus of Taurus (8) Mars of Aries (9) Jupiter of Pisces.

Of the second quarter, the Dhasa is that of Mercury of Virgo and his sub-periods are those of (1) Saturn of Aquarius, (2) Saturn of Capricorn, (3) Jupiter of Sagittarius, (4) Mars of Aries, (5) Venus of Taurus, (6) Mercury of Gemini, (7) the Moon of Cancer, (8) the Sun of Leo (9) Mercury of Virgo.

Of the third quarter of the said asterisms the Dhasa is that of Venus of Libra and her sub-periods are those of (1) Venus of Libra, (2) Mars of Scorpio, (3) Jupiter of Sagittari, (4) Saturn of Capricorn (5) Saturn of Aquarius, (6) Jupiter of Pisces. (7) Mars of Scorpio. (8) Venus of Libra. and (9) Mercury of Virgo.

Of the fourth quarter, the Dhasa is that of Mars of Scorpio and his sub-periods are those of (1) the Moon of Cancer, (2) the Sun of Leo (3) Mercury of Gemini, (4) Venus of Taurus, (5) Mars of Aries, (6) Jupiter of Pisces, (7) Saturn of Aquarius, (8) Saturn of Capricorn (9) Jupiter of Sagittarius.

Krithika, Aslesha. Swathi, Utharashada and Revathi.—The Dhasa of the first quarter of these is that of Jupiter of Sagittari; second quarter is that of Saturn of Capricorn; that of the 3rd quarter belongs to Saturn of Aquarius ; the 4th quarter belongs to Jupiter of Pisces. The sub-periods

of these four quarters are the same as those of the four quarters of Aswini, Punarvasu, Hastha, Mula and Purvabadhrapada, respectively.

DHASA PERIODS OF APASAVYA ASTERISMS.

Rohini, Magha, Visakha and Sravana.—The first quarter of these asterisms is the Dhasa of Mars of Scorpio. His sub-periods are those of (1) Jupiter of Sagittari (2) Saturn of Capricorn, (3) Saturn of Aquarius. (4) Jupiter of Pisces. (5) Mars of Aries, (6) Venus of Taurus, (7) Mercury of Gemini, (8) the Sun of Leo. and (9) the Moon of Cancer.

The second quarter of the said asterisms is the Dhasa of Venus of Libra. Her sub-periods are those of (1) Mercury of Virgo, (2) Venus of Libra. (3) Mars of Scorpio. (4) Jupiter of Pisces, (5) Saturn of Aquarius (6) Saturn of Capricorn, (7) Jupiter of Sagittari, (8) Mars of Scorpio (9) Venus of Libra.

Of the third quarter, the Dhasa belongs to Mercury of Virgo and his sub-periods are those of (1) Mercury of Virgo, (2) the Sun of Leo, (3) the Moon of Cancer, (4) Mercury of Gemini, (5) Venus of Taurus, (6) Mars of Aries, (7) Jupiter of Sagittarius (8) Saturn of Capricorn (9) Saturn of Aquarius.

Of the fourth quarter the Dhasa is that of the Sun of Leo. His sub-periods are those of (1) Jupiter of Pisces, (2) Mars of Aries, (3) Venus of Taurus, (4) Mercury of Gemini, (5) the Sun of Leo, (6) the Moon of Cancer, (7) Mercury of Virgo, (8) Venus of Libra and (9) Mars of Scorpio.

Mrigasirsha, Purvapalguni, Anuradha and Sravishta—The first quarter of these asterisms is the Dhasa of the Moon of Cancer. Her sub-periods are those of (1) Jupiter of Pisces, (2). Saturn of Aquarius. (3) Saturn of Capricorn, (4) Jupiter of Sagittarius, (5) Mars of Scorpio. (6) Venus of Libra, (7) Mercury of Virgo, (8) the Sun of Leo, (9) the Moon of Cancer.

Of the second quarter, the lord of the Dhasa is Mercury of Gemini. His sub-periods are those of (1) Mercury of Gemini, (2) Venus of Taurus, (3) Mars of Aries, (4) Jupiter of Sagittarius, (5) Saturn of Capricorn, (6) Saturn of Aquarius. (7) Jupiter of Pisces, (8) Mars of Aries, (9) Venus of Taurus.

Of the third quarter, Venus of Taurus is the lord of the Dhasa. Her sub-periods are those of (1) Mercury of Gemini, (2) the Sun of Leo, (3) the Moon of Cancer, (4) Mercury of Virgo, (5) Venus of Libra, (6) Mars of Scorpio, (7) Jupiter of Pisces. (8) Saturn of Aquarius (9) Saturn of Capricorn.

Of the fourth quarter. Mars of Aries is the lord of the Dhasa. His sub-periods are those of (1) the Moon of Cancer, (2) Mars of Scorpio, (3) Venus of Libra, (4) Mercury of Virgo, (5) the Sun of Leo, (6) the Moon of Cancer, (7) Mercury of Gemini, (8) Venus of Taurus and (9) Mars of Aries.

Ardhra, Utharapalguni, Jyeshta and Sathabis—Jupiter of Pisces is the lord of the Dhasa of the first quarter ; Saturn of Aquarius governs that of the second quarter ; Saturn of Capricorn. that of the 3rd ; the fourth quarter belongs to Jupiter of Sagittarius. The sub-periods of these Dhasas are respectively the same as those of the four quarters of Mrigasirsha, Purvapalguni, Anuradha and Sravishta.

Planetary Dhasa periods—Mars, 7 years; Venus, 16 years; Mercury, 9 years ; Moon, 21 years ; Sun, 5 years ; Jupiter, 10 years ; Saturn, 4 years. The sub-periods follow one another in the order in which they are mentioned.

To work out a Kalachakra Dhasa, the first step is to note the class (Savya or Apasavya) to which the Jenma-Nakshathra belongs; then the Nakshathra-Padha or the stellar quarter, at birth, and the lord of the Dhasa pertaining to the quarter and his sub-periods. (Vide tables annexed).

EFFECTS OF THE DHASAS.

Dhasa of the Sun—This has an evil influence. It causes loss of friends, offspring and wife, besides loss of independence and disease. The parents also will be adversely affected.

Dhasa of the Moon—This gives bright bodily complexion, clothes and jewels. It promotes female offspring, health and comfort.

Dhasa of Mars—This indicates loss of land, eye-complaint, trouble by enemies, waste of money and wounds. It also portends the death of the mother.

Dhasa of Mercury—This bestows lands and wealth and favours development of learning. Marriage, conveyances and progeny are its other blessings.

Dhasa of Jupiter—This shows pecuniary gain and gain of landed property and a period of great happiness. It is signified by birth of sons, marriage and royal preferment.

Dhasa of Venus—This welcomes increase of all kinds of corn and wealth and promotes offspring and intellectual growth. Marriages and the establishment of institutions etc. dedicated to public benefit are its other effects.

Dhasa of Saturn.—This causes loss of money, wife and children, besides distress and great fear. The individual is likely to contract disease. It also affects the life of the mother.

THE SUB-PERIODS.

(1) The sub-period of Jupiter of Sagittarius succeeding that of Mars of Aries causes fever. The sub-period of Mars of Scorpio subsequent to that of Jupiter of Pisces shows the same effect.

(2) In the sub-period of the Moon subsequent to that of Mercury of Virgo, the person will lose his mother and other relations.

(3) In the sub-period of the Sun following that of the Moon the person will contract ulcer.

(4) In the sub-period of Mercury of Gemini after that of the Sun, the person's wife shall be seized with illness.

(5) In the sub-period of Mars of Aries after that of Jupiter of Sagittari, the person loses his father and other relations.

If the signs in question be occupied by benefic planets in the horoscope of birth the effect will be good; if by malefics, the issue will be disease or death.

SAVYA.

I. Aswini, Punarvasu, Hastha, Mula, Puravabadhrapadha.

II. Bharani, Pushya, Chithra, Purvashada, Utharabadhrapadha.

III. Krithika, Aslesha, Swathi, Utharashada and Ravathi.

APASAVYA.

IV. Rohini, Magha, Visakha and Sravana.

V. Mrigasirsha, Purvapalguni, Anuradha and Sravishta.

VI. Ardhra, Utharapalguni, Jyeshta and Sathabis.

Note.—For the Savya order of Dhasas read *from left to right*; for Apasavya, from right to left. For sub-periods of the Savya order *Read down*;for those of Apasavya *Read up*. The numerals in black-face type indicate the comencing sub-period of the Dhasa. See Tables 1 to 4.

To fix the period or the remainder of that period, at one's birth, according to the tables, note the stellar quarter or the *amsa* (the part) thereof at that moment and the whole Dhasa period pertaining to it. The Dhasa period or the remaining Dhasa period required can be arrived at by the application of the rule of three.

TABLE OF KALACHAKRA DHASAS AND BHUKTHIS No. 1.

1st quarter. 100 years.

I Aries III Sagittari	Mars of Aries 7			Venus of Taurus 16			Mercury of Gemini 9			Moon of Cancer 21			Sun of Leo 5			Mercury of Virgo 9			Venus of Libra 16			Mars of Scorpio 7			Jupiter of Sagittari 10			V Aries VI Sagittari
	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	
Mars	0	5	26	1	1	13	0	7	17	1	5	19	0	4	6	0	7	17	1	1	13	0	5	26	0	8	12	Mars
Venus	1	1	13	2	6	22	1	5	8	3	4	10	0	9	18	1	5	8	2	6	22	1	1	13	1	7	6	Venus
Mercury ...	0	7	17	1	5	8	0	9	22	1	10	20	0	5	12	0	9	22	1	5	8	0	7	17	0	10	24	Mercury
Moon	1	5	19	3	4	10	1	10	20	4	4	28	1	0	18	1	10	20	3	4	10	1	5	19	2	1	6	Jupiter
Sun...	0	4	6	0	9	18	0	5	12	1	0	18	0	3	0	0	5	12	0	9	18	0	4	6	0	6	0	Sun
Mercury... ...	0	7	17	1	5	8	0	9	22	1	10	20	0	5	12	0	9	22	1	5	8	0	7	17	0	10	24	Mercury
Venus	1	1	13	2	6	22	1	5	8	3	4	10	0	9	18	1	5	8	2	6	22	1	1	13	1	7	6	Venus
Mars	0	5	27	1	1	13	0	7	17	1	5	19	0	4	6	0	7	17	1	1	13	0	5	27	0	8	12	Mars
Jupiter	0	8	12	1	7	6	0	10	24	2	1	6	0	6	0	0	10	24	1	7	6	0	8	12	1	0	0	Jupiter
II Leo.	Mars of Scorpio 7			Venus of Libra 16			Mercury of Virgo 9			Moon of Cancer 21			Sun of Leo 5			Mercury of Gemini 9			Venus of Taurus 16			Mars of Aries 7			Jupiter of Pisces 10			IV Cancer

4th quarter. 100 years.

TABLE No. 2.

I Taurus III Capricorn	Saturn of Capri-corn 4			Saturn of Aquarius 4			Jupiter of Pisces 10			Mars of Scorpio 7			Venus of Libra 16			Mercury of Virgo 9			Moon of Cancer 21			Sun of Leo 5			Mercury of Gemini 9			V Taurus VI Capricorn
2nd quarter. 85 years.	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	3rd quarter. 85 years
Saturn ...	0	2	8	0	2	8	0	5	19	0	3	29	0	9	1	0	5	2	0	11	26	0	2	25	0	5	2	Saturn ...
Saturn ...	0	2	8	0	2	8	0	5	20	0	3	28	0	9	1	0	5	3	0	11	26	0	2	25	0	5	3	Saturn ...
Jupiter ...	0	5	19	0	5	19	1	2	3	0	9	27	1	10	18	1	0	21	2	5	19	0	7	2	1	0	21	Jupiter ...
Mars ...	0	3	29	0	3	29	0	9	27	0	6	27	1	3	24	0	8	27	1	8	23	0	4	28	0	8	27	Mars... ...
Venus ...	0	9	1	0	9	1	1	10	18	1	3	24	3	0	4	1	8	10	3	11	13	0	11	9	1	8	10	Venus ...
Mercury ...	0	5	2	0	5	2	1	0	21	0	8	27	1	8	10	0	11	13	2	2	20	0	6	10	0	11	13	Mercury ...
Moon ...	0	11	26	0	11	26	2	5	19	1	8	23	3	11	13	2	2	20	5	2	8	1	2	25	2	2	20	Moon ...
Sun... ...	0	2	25	0	2	25	0	7	2	0	4	28	0	11	9	0	6	11	1	2	25	0	3	16	0	6	11	Sun ... ...
Mercury ...	0	5	2	0	5	2	1	0	21	0	8	27	1	8	10	0	11	13	2	2	20	0	6	10	0	11	13	Mercury ...
II Virgo	Saturn of Aquarius 4			Saturn of Capri 4			Jupiter of Sagittari 10			Mars of Aries 7			Venus of Taurus 16			Mercury of Gemini 9			Moon of Cancer 21			Sun of Leo 5			Mercury of Virgo 9			IV Virgo

TABLE No. 3.

I Gemini III Aquarius	Venus of Taurus 16			Mars of Aries 7			Jupiter of Pisces 10			Saturn of Aquarius 4			Saturn of Capri-corn 4			Jupiter of Sagittari 10			Mars of Aries 7			Venus of Taurus 16			Mercury of Gemini 9			V Gemini VI Aquarius
	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	
Venus ...	3	1	0	1	4	6	1	11	4	0	9	8	0	9	8	1	11	4	1	4	6	3	1	0	1	8	25	Venus ...
Mars... ...	1	4	6	0	7	2	0	10	4	0	4	1	0	4	1	0	10	4	0	7	2	1	4	6	0	9	3	Mars... ...
Jupiter ...	1	11	4	0	10	4	1	2	14	0	5	24	0	5	24	1	2	14	0	10	4	1	11	4	1	1	0	Jupiter ...
Saturn ...	0	9	7	0	4	1	0	5	23	0	2	9	0	2	9	0	5	23	0	4	1	0	9	7	0	5	6	Saturn ...
Saturn ...	0	9	8	0	4	1	0	5	24	0	2	9	0	2	9	0	5	24	0	4	1	0	9	8	0	5	6	Saturn ...
Jupiter ...	1	11	4	0	10	4	1	2	14	0	5	24	0	5	24	1	2	14	0	10	4	1	11	4	1	1	1	Jupiter ...
Mars... ...	1	4	6	0	7	3	0	10	3	0	4	1	0	4	1	0	10	3	0	7	3	1	4	6	0	9	3	Mars... ...
Venus ...	3	1	0	1	4	6	1	11	4	0	9	8	0	9	8	1	11	4	1	4	6	3	1	0	1	8	25	Venus ...
Mercury ...	1	8	25	0	9	3	1	1	0	0	5	6	0	5	6	1	1	0	0	9	3	1	8	25	0	11	21	Mercury ...
II Libra	Venus of Libra 16			Mars of Scorpio 7			Jupiter of Sagittari 10			Saturn of Capri 4			Saturn of Aquarius 4			Jupiter of Pisces 10			Mars of Scorpio 7			Venus of Libra 16			Mercury of Virgo 9			IV Libra

3rd quarter. 83 years (left side)

2nd quarter. 83 years (right side)

TABLE No. 4.

I Cancer / III Pisces	Moon of Cancer 21			Sun of Leo 5			Mercury of Virgo 9			Venus of Libra 16			Mars of Scorpio 7			Jupiter of Sagittari 10			Saturn of Capri-corn 4			Saturn of Aquarius 4			Jupiter of Pisces 10			V Leo / VI Pisces
4th quarter. 86 years.	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	Y	M	D	1st quarter. 86 years.
Moon	5	1	16	1	2	19	2	2	11	3	10	26	1	8	15	2	5	9	0	11	21	0	11	21	2	5	9	Moon
Sun...	1	2	19	0	3	15	0	6	8	0	11	5	0	4	27	0	6	29	0	2	24	0	2	24	0	6	29	Sun
Mercury ...	2	2	11	0	6	8	0	11	9	1	8	3	0	8	24	1	0	17	0	5	1	0	5	1	1	0	17	Mercury
Venus	3	10	27	0	11	5	1	8	3	2	11	21	1	3	19	1	10	10	0	8	28	0	8	28	1	10	10	Venus
Mars	1	8	15	0	4	27	0	8	23	1	3	19	0	6	25	0	9	23	0	3	27	0	3	27	0	9	23	Mars
Jupiter	2	5	9	0	6	29	1	0	17	1	10	10	0	9	23	1	1	29	0	5	17	0	5	17	1	1	29	Jupiter
Saturn	0	11	22	0	2	24	0	5	1	0	8	28	0	3	27	0	5	17	0	2	7	0	2	7	0	5	17	Saturn
Saturn	0	11	22	0	2	24	0	5	1	0	8	28	0	3	27	0	5	17	0	2	7	0	2	7	0	5	17	Saturn
Jupiter	2	5	9	0	6	29	1	0	17	1	10	10	0	9	23	1	1	29	0	5	18	0	5	18	1	1	29	Jupiter
II Scorpio	Moon of Cancer 21			Sun of Leo 5			Mercury of Gemini 9			Venus of Taurus 16			Mars of Aries 7			Jupiter of Pisces 10			Saturn of Aquarius 4			Saturn of Capri 4			Jupiter of Sagittari 10			IV Scorpio

ON JENMA-NAKSHATHRA.

CHAPTER XXXIX.

The Signification of the Month—Count the asterisms from your Jenma-Nakshathra to the one under which the Sun enters into the first point of the sign of the zodiac donoted by the month in question. Multiply that number by seven and divide the product by eight. Remainder 1 denotes illness; 2, gain: 3, travel; 4, loss of independence; 5, fortune; 6, wealth; 7, loss of property; 0, fear of untimely death.

Jenma-Nakshathra falling on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, respectively signifies travel, good meals, indolence, culture, clothes, good fortune and evil.

Count the asterisms from your Jenma-Nakshathra to the ruling asterism on the day, in question, and to that figure add the number denoted by the ruling Thithi, at the time, as also that denoted by the day of the week counting from Sunday, and the number of the rising sign counting from Aries; divide the total by eight. Remainder 1, shows disease; 2, gain; 3, travel; 4, loss of independence; 5, gain of money; 6, wealth; 7, loss of property; fear of untimely death.

To choose your Good Day—To understand the quality and tendency of a day count the asterisms from your Jenma-Nakshathra to that of the day in question, and to that number add the number denoted by the Thithi of the day and also that of the week-day counting from Sunday. Multiply the total by four and divide the product by nine. Remainder 1, signifies uneasiness; 2, splendour; 3, evil; 4, gain; 5, corn; 6, frenzy: 7, rambling; 8, danger to life; 9, uneasiness.

INCOME AND EXPENDITURE.

Add the period of the lord of the sign occupied by the Moon, at birth, to the period of the lord of the year, multiply the total by three and divide the product by 15 adding 3. The remainder represents the profit for the year.

Multiply the said *remainder* by 3 and divide the product by 15, adding 5. The remainder represents the expenditure.

The Dhasa periods (for purposes of this chapter) of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn are respectively, 6, 17, 8, 17, 19, 21 and 10 years.

Count the signs from the rising sign at the time when the Sun enters into the first point of Capricorn to your ascendant, at birth, Multiply the total by 3 and divide the product by 8, adding 5. The remainder (1) shows profit, (2) expenditure, (3) health, (4) indisposition, (5) happiness, (6) discomfort, (7) uneasiness (8) stability.

ON SANKRAMA OR SOLAR INGRESSES.

CHAPTER XL.

Sankrama or Sankaranthi, in common parlance, means solar ingress, that is, the entry of the Sun into the first point of a sign of the zodiac. This phenomenon takes place every month, but of all the solar ingresses, the most important are those into the four cardinal movable signs Aries, Cancer, Libra and Capricorn.

The influence and effects of Sankaranthi are judged from the gait, bed, seat, bath, weapon, meal, conveyance. the time and place, perfumes. flowers, clothes etc, of the deity known as Sankaranthi Devi.

Sankaranthi in the forenoon signifies destruction: at noon, grief; in the after-noon, well-being; and at night, prosperity.

Sankrama in the forenoon portends bad time for Kshatriyas; at noon, for Brahmanas: in the afternoon, for Vaisyas; at sunset (between 4-30 and 6 P. M.) to Sudras.

Devils and apparitions are adversely affected by Sankaranthi occurring at Pradhosha time; the Rakshasas encounter evil if it occurs at dead of night; Sankaranthi after midnight shows ruin to dancers; at daybreak, it affects shepherds; and at twilight time, the Linghayats.

Sankaranthi into the sign Aries during day time creates unrest and a rise in prices.

Sayanam:—Sankaranthi into Taurus, Virgo and Capricorn.

Prayanam:—Sankaranthi into Sagittarius, Pisces and Aries.

Asanam:—Sankaranthi into Libra, Gemini and Aquarius.

Sthithi:—Sankaranthi into Scorpio, Cancer or Leo.

"Prayanam" denotes war; "Asanam" signifies well-being; "Sthithi" gives treasure-trove; "Sayanam" causes annihilation of all sins, subject to the above rules.

Sankrama on a Sunday signifies meagre rainfall; on Monday, prosperity; on Tuesday, unrest and pestilence; on Wednesday, storm; on Thursday, growth of medicinal herbs; on Friday, rainfall; on Saturday, universal calamity.

The Outfits of Sankaranthi Devi—She makes use of eleven conveyances, viz; the Lion, the Tiger, the Swine, the Ass, the Elephant, the Buffalo, the Dog, the Camel, the Sheep, the Bull and the Cock during the eleven Karanas†

† The astrological terms in this chapter are explained in Ch. 33

in the order in which these are mentioned. For the eleven Karanas, the Devi handles the Veena, the sword, a white lotus, missile, bow, scales, snake, trident, discus, hook and firebrand, one after another in the order in which they are given. Her *Feed* consists of a mess of milk and rice, an admixture of milk and sugar, curd, mango, fruit, *apoopam* (a sweet cake of circular shape formed of a mixture of equal quantities of flour and sugar, and prepared in ghee). She also abstains from food. Her meal varies with each of the first ten Karanas. Milk and rice, boiled mixture of milk and sugar, mangoes, saffron-coloured rice, ripe fruit, unripe fruit, *apoopam*, mess of gram and rice, food of the colour of red ochre, and water, On the eleventh Karana she abstains from food. Her *Weapons* for the eleven Karanas are the pestle, *Pindipalam* (an iron bar wielded with the hand for delivering heavy blows), scimitar, stick, bow, lance, spear, fetters, snare, missile and arrow. Her *Integuments* on those days are, respectively, white cloth, red cloth, clothes of different colours, gold-coloured cloths, woollen cloths, rags, leaves, rushes, barks of trees, bodice and new cloths. She perfumes her body with sandal, saffron powder, ashes, bezoar, musk, saffron-coloured sandal, crimson-coloured sandal, saffron and black pigment. She decorates herself with *Punnaga*, *Karnikara*, *Bhilva*, *Mallica*, *Swarnakethaka*, *Patala*, *Asoka etc* and other flowers.

Corals, pearls, gold, sapphire, diamond, ruby, topaz, lazuli, mica, Sooryaprabhai are her favourite ornaments for the Karanas.

If the rising sign at the time of Sankrama be Aries or Taurus, the face of Sankaranthi will be in Leo; if the rising sign be Gemini or Cancer, sign Pisces will be the face; if Libra or Virgo, the face will be in Capricorn; if Sagittarius or Scorpio, it will be in Aquarius. Resting and sleeping over Karajam and seated upon the Karanas,

Bhava and Palava, with Kowlava and Thaithula to stand upon, Sankrama Devi traverses Sakhunam and the other Sthira Karanas. Her rest and sleep signify fall in prices ; sitting shows normal condition ; standing indicates rise in the prices ; her locomotion portends famine prices.

The Significations -Sankrama on (1) Sunday is disastrous to cows ; (2) Monday shows bad time for Vaisyas : (3) Tuesday causes suffering to thieves ; (4) Wednesday indicates evil to kings ; (5) Thursday, to Brahmanas ; (6) Friday afflicts cows ; (7) Saturday denotes disaster to people of other castes. As regards *Conveyances*, the lion signifies fear on the part of kings ; the swine shows damage to paddy crops ; the ass denotes disaster to Vaisyas ; elephant shows distress everywhere ; the buffalo indicates trouble to Sudras ; the cock shows a bad time for elephants ; the horse portends ruin to atheists and to hunters ; the sheep denotes ruin of Mlechas ; the bull affects shepherds. Of her *Weapons*, the Veena signifies well-being ; the sword foretells a terrible war ; the white lotus is a sign of prosperity ; missile causes great fear ; the scales indicate affliction ; the serpent shows fever ; the trident, rebellion ; the discus denotes fear of fire ; the firebrand and hook predict universal prosperity of a very high order ; the pestle portends devastation of kingdoms ; sword and arrows in both hands show disease ; clubs indicate waste of lands ; a lance in the hand causes damage to crops ; spear, fetter, hook and arrow signify disaster to cows. With regard to her *Feed*, the rice and milk foreshow ruin to cattle ; milk and sugar indicate disease ; flour shows the same effect ; saffron-coloured rice brings fever ; fruit proves disastrous to orchards ; vegetable meal indicates luxuriant growth of paddy ; *Apoopam* gives carbuncle ; white cooked rice foretells famine; food of the color of ochre shows damage to crops ; water denotes contamination of all waters ; the Devi's abstinence from food favors a condition of prosperity all round.

THE ANNUAL HOROSCOPE.

CHAPTER XLI.

*The lord of the day on which the Sun enters into the first point of Aries is the King of that year; the lord of the day on which the Sun enters into the first point of Taurus is his *Minister*; the lord of the day on which the Sun enters into the first point of Cancer is the Lord of Paddy crops; the lord of the day on which the Sun enters into the first point of Libra presides over all Fruits and Vegetables; the lord of the day on which the Sun enters into the first point of Capricorn presides over the Mineral kingdom. The lord of the day in the month of Jyeshta when the Sun enters asterism Ardhra is the Regent of Clouds; the lord of the day when the Sun enters into the first point of Sagittarius presides over all kinds of Corn; the lord of the day on which the Sun enters into the first point of Gemini controls all kinds of Fluid.

Influences of the Lords of the Year—The Sun as the Lord of the year foreshows tension of feeling among kings, danger by thieves and by fire.

The Moon signifies universal rain, abundant growth of all kinds of corn and happiness and prosperity all round.

Mars indicates little rainfall. There will be trouble by thieves and by fire. and kings will be at daggers drawn.

Mercury denotes insufficient rain and unsatisfactory crops. If rainfall be sufficient. it will be local. There will be much distress on account of storms and fear also will prevail. The planet also indicates a big battle.

Jupiter, as the lord of the year, affords a felicitous time for sacrifices and other functions of Brahmanas; kings will not swerve from the path of virtue; there will be prosperity and contentment all round and freedom from disease.

* See Introduction for the Lords of the days of the week.

Venus signifies satisfactory rainfall everywhere and luxuriant crops. Cattle will be in good condition and will yield abundantly. There will be general contentment.

Saturn shows poor rainfall and trouble by fire and by thieves. There will be a general tendency to commit acts of sinful nature.

The influence of the Ministers—The Sun indicates rancourous feeling among kings, poor rainfall. scanty harvest and a general tendency to acts of unrighteousness.

The Moon predicts good rainfall, luxuriant growth, health and general well-being and prosperity.

Mars shows a tendency on the part of kings to acts of injustice; there will be little rain; trade will sink and people will suffer by means of weapons and by fire.

Mercury denotes ill-feeling among kings and distress by storms; rainfall and agricultural growth will be middling.

Jupiter promises luxuriant growth of all kinds of corn, general happiness and contentment; cows will be in good condition and their yield of milk satisfactory.

Venus promotes devotion between husband and wife, growth of all kinds of corn and the cow's yield of milk.

Saturn gives poor rainfall and poorer agricultural yield. He indicates bad days for people and cattle. Mlechas will feel exalted.

Lords of Agricultural growth—The Sun signifies a goodly yield of white grains and grains having the colour of conch.

The Moon promises a luxuriant growth of wet and dry crops and robust growth of trees.

Mars shows abundance of red paddy, big paddy and grams of all sorts. The planet favours cultivation of gravel soil.

Mercury indicates poor rainfall and scanty agricutural growth. The rainfall will be very light and people will be in a state of anxiety.

Jupiter shows luxuriant growth, impartial administration of justice by kings and goodly yield of cow's milk.

Venus indicates fertility of white soil and profuse growth of white grains.

Saturn favours the growth of sesamum and black gram ; choose black soil.

Lords of Fluid—The Sun denotes rise in the price of ghee, oil, honey and other sweet substances.

The Moon shows rise in the price of ghee, oil, honey, sugar, milk, curd, and sugarcandy. She promotes general health.

Mars indicates rise in the price of black mustard, salt, ghee, sesamum, oil and sugar. There will be danger by fire in villages.

Mercury signifies a goodly yield of cow's milk, fertile growth of all kinds of corn ; rulers will be just.

Jupiter favours the growth of all succulent products. There will be plenty of rain and cow's milk.

Venus shows universal rainfall and excellent growth of products that are sweet.

Saturn gives very poor rainfall, poor crops and scanty growth of juicy products, grains and corn. Mlechas will come to prominence.

Lords of Metals and Minerals—The Sun indicates dearness of lead, zinc, musk and sapphire.

The Moon signifies increase of camphor, sandal, white clothes, pearls, gold, saffron-powder and flowers.

Mars gives increase of corals, gold, crimson-coloured gems and red clothes.

Mercury indicates development of pearls and other shell products, gold, emerald and saffron-coloured clothes.

Jupiter favours camphor, saffron, musk and sandal.

Venus brings up diamonds, gems, pearls, cardamons, cotton and silver.

Saturn indicates increase of metals, lead, tin, musk and sapphire.

Lords of Clouds—The Sun shows great fear, small profits, sporadic rains and growth of unhealthy wild corns.

The Moon favours good rain, agricultural prosperity, increase of all kinds of corn and plenty of cow's milk.

Mars causes storm, high prices, scattered rains and growth of black corns.

Mercury signifies moderate rain and adequate harvest. Much damage by storm and rain is likely in the Central Provinces.

Jupiter favours luxuriant growth and prosperity everywhere and sufficient yield of cow's milk.

Venus promises good rainfall, fruitful trees and general prosperity, besides satisfactory yield of cow's milk.

Saturn promotes the growth of sesamum and moderate rainfall and even that, only here and there.

Lords of Grains—The Sun shows scanty rain and consequently very little growth, slight fall in prices and growth of unhealthy or poisonous grains and a period of anxiety.

The Moon produces good rainfall and general prosperity, goodly yield of cow's milk, peace of mind and freedom from disease.

Mars denotes poor yield, high prices, growth of bad corns and fertility of red soil.

Mercury gives poor growth of corn and fruit and meagre rainfall, and that only in some places.

Jupiter favours universal rain, fertility and good yield of cow's milk.

Venus signifies much rain, and growth, immunity from illness.

Saturn denotes scanty rain, here and there, a period of famine and great anxiety. Black soil proves fertile.

INTERPRETATION OF DREAMS.

CHAPTER XLII.

Happy Dreams—To dream to behold the brilliant Sun or the Moon signifies speedy recovery from all afflictions, to be followed by good fortune.

To dream to catch hold of the Solar or the Lunar system foretells the acquisition of dominion.

To dream to behold a large fruit-bearing tree, a smiling forest. or a mountainous jungle presages fortune. To dream to climb up any of these shows good-luck.

To dream to mount a large tree full of fruit, such as the mango, the tamarind, the betel-nut, the strawberry, the cocoanut etc, or gathering the fruits thereof foreshows acquisition of riches.

To dream to climb anything except a sacrificial post, an ant-hill, or, a white tree indicates progress.

To dream to feel sucking up the sea without any agitation or a full river to appease thirst, indicates acquisition of dominion.

To dream to cross a river or the sea indicates complete shaking off of all causes of fear at the very end of the dream.

To dream to behold a rising sea or a river foretells acquisition of great wealth or dominion.

To dream to behold parents, sons. Brahmanas, friends or relations foretells increase of affluence.

To dream to drink toddy and indulge in sexual intercourse with one of unsuitable rank foretells the approach of happy days.

To dream to behold a virtuous person. handsome and dressed in white silk, foretells pecuniary gain.

To dream to come in contact with the caul of a man, crow or fish, with flesh, blood or prostitute foretells acquisition of immense riches.

To dream to behold a lady perfumed with scents and garlands, wearing white clothes and getting on to the bed predicts a high degree of affluence.

To dream to see a virgin or a Gouri (girl of ten years of age) holding a lotus predicts fortune in the near future.

To dream to behold a king, horse, gold, bull or cow, predicts the prosperity of the family.

To dream to behold a crane, cock, beast, wild tree or a golden-coloured bird shows fortune.

To dream to behold a lofty dais or a king, universally respected, or to hear a conversation among the Devas, foretells prosperous days.

To dream to construct a house or a pial, or to do honor to the race or family, to plant a tree, or cultivate a farm, foretells settlement to a position of honour.

To dream to receive *Nymphæa alba* (a waterplant) lotus, white garland, jewel or *ahil*, shows happiness.

To dream to see dung, excrement or mango fruit, foretells fortune.

To dream to drink the juice of the Soma plant or toddy, or, to behold a Brahmana, foretells monetary gain.

To dream to ride alone in a car, drawn by a bull or a horse and to feel riding so, foretells fortune.

To feel in a dream seated on a plank, in a lounge, a car, a conveyance or on the shoulders of a man, foretells opulence.

To dream to bite the leg, hand or head of any beast foretells increase of fortune.

To dream to be bitten by a white snake, in the right hand, foretells prodigious gain in ten days.

To dream to feel drinking milk copiously, at the end of a dream, foretells acquisition of a large sum of money.

To dream to bleed from snake-bite or the bite of a dog, predicts the approach of fortune.

To dream to behold your head cut off and weltering in blood, foretells gain of money and increase of health.

To dream to behold your youth transformed into old age shows eminence. It also prolongs life.

To dream to behold a flag floating in one's land foretells success and gain of money etc.

To dream to behold a gold umbrella bedecked with white garlands and approaching from the sky, foreshows the acquisition of dominion.

To dream to behold the images in a temple decorated with white garlands is good fortune.

To dream to behold Brahmanas, white clothes and white cows, it may be but once, shows success.

To dream to behold gold, silver, weapon, white lotus or jewel, foreshows happiness and perhaps also dominion.

To dream to behold a huge heap of corn, a store of Samai (*panicum*) bronze or a house enveloped in flames foretells fortune.

To dream to feel itched on account of golden coloured vermin signifies health, increase of wealth and products.

To dream to see one's self transmuted into gold, signifies dignity; it also prolongs life.

Sprouts, Conch, discus, creeper, fan, Chamara, blood, pot full of water; ghee, Payasam (a sweet admixture of milk and sugar), mango, milk, sugar, curd, the sea, river, or, mango and other fruits, cooked rice or flesh—to dream to behold or taste any of these, or, to hear the Vedas chanted, shows gain of money.

To dream to be in the society of Deities, Brahmanas, Guru, the learned and the *Sadhu* (one absolutely good in word, thought and deed), or to be steeped in blood, flesh, dung or excrement, or, to smear the body with these; to be bitten by a snake, stung by a scorpion, to be speaking to a Deity, a Brahmana, a Guru or a lady—all these forebode something good.

To dream to receive money, corn, betel, nut, cooked rice, etc., to eat rice, or, to bathe one's self in milk, foretells pecuniary gain.

To dream to mount a carriage, palanquin, elephant, car, pial, or a good tree, shows gain of grains.

To dream to get into bondage indicates health.

BAD DREAMS.

To dream to see a dog, fox, vulture, devil or a black worm portends grief.

To dream to behold a crow, eagle, vulture, devil or Rakshasa lighting upon a banyan tree or falling therefrom, denotes sorrow.

To dream to behold black vermin or a black cow, ascending a tree, or, to dream to come in contact with them denotes intimidation.

To behold a horse, camel, car, buffalo, dog or a dark woman, portends misery.

To dream to behold a place where Deities dance, laugh, weep and pat one another on the shoulders and run, portends the destruction of that place.

To dream to see a woollen cloth, silver dice, lump of iron, sesamum, swine, cat, **phastata* foreshows death.

To dream to embrace a woman wearing a red cloth and perfumed with sweet scents portends death that very night.

* In Tamil, Karunguvalai.

To dream to go southward holding by hand a dark woman dressed in red and decorated with a red garland foreshows death.

To behold at the end of the dream a tawny woman with hairs growing upward shows the death of the subject or his master.

To dream to behold a *Chandala*, one abandoned, or a Mlecha or anybody of low caste, a crow, a cruel beast or a black cobra shows death.

To dream to feel smearing the body with honey, ghee or oil indicates disease.

To dream to come in contact with a monkey or swine or any animal that has the teeth or the horns for weapon shows great peril.

To dream to see a waterpot smashed forebodes grief.

To dream to see stars falling, or, the Sun and the Moon bereft of light, forebodes grief or death.

To dream to behold a tank, a river or the sea dried up, shows pecuniary loss.

To dream to smear the body with oil or saffron signifies leprosy, besides affliction by a dog, a cow or a sloven.

To dream to behold the teeth shattered or falling indicates mental pain, loss of relations and danger.

The Effect of Dreams during the 1st quarter of the night will be realised in a year; that of dreams of the 2nd quarter, in six months; the influence of dreams in the 3rd quarter will be evident in a month; dreams before dawn will be realised in twelve days; dreams before sunrise announce their effects in a day.

If there be two dreams, the effects of the latter alone will prevail. It is well to go to sleep after an evil dream; this should be divulged. Good dreams, however, should always be kept secret.

SREEJAYANTHI.

CHAPTER XLIII.

I next proceed to give the rules for determining the Sreejayanthi day in the year. Sri Krishna was born unto Dhevaki under sign Taurus and asterism Rohini on Wednesday—Ashtami of the dark half of the month of Sravana, coinciding with Harshana Yoga.

There are two orders of Jayanthi according to sages. The one is called Suddhai and the other, Viddhai. Those whose goal is *Moksha* (release from birth and death, and attainment of ineffable beatitude) should follow Suddhai system and avoid the other.

Viddhai—This term denotes the combination of Sapthami and Ashtami with asterisms Krithika and Rohini on one and the same day. No fasting is ordained for this day nor for the day during which Sapthami ends and Ashtami begins and Rohini follows Krithika—two Ghatikas after sunrise. (The idea is that the ending moment of Sapthami should be before Sooryodhaya *i.e.*, two Ghatikas before sunrise, in which case alone fasting is considered meritorious.)

The combination of asterism Rohini with Ashtami, Navami or Dhasami without Vedhai signifies Jayanthi.

Suddhai—This denotes Ashtami and Navami synchronising with Rohini and Mrigasirsha.

In this way, in all cases in which either the *month*, or the *year* is of the essence of an auspicious time, where two Thithis occur on the same day the latter of the two should be chosen. A Thithi coinciding with Sankaranthi is unfit for all devotional affairs. It is, nevertheless, to be preferred to the Sapthami ruled by asterism Krithika.

Sreejayanthi—The incarnation of Vishnu was at Moonrise on Ashtami of the dark fortnight under asterism Rohini in the month of Sravana. The birth of the Lord Krishna is known as Sreejayanthi.

Fasting on Sreejayanthi is fruitful of all kinds of blessings to the devotee. Free from all terrestrial desires and attachment, he should worship Sri Krishna on that day at *Moonrise* and before *Paranai*. Pancharathras, (Vaishnavas) Deekshithas (those who perform sacrifices) and devotees of Vishnu should partake of the same feast (*Paranai*) in company with other Bakthas. Those who keep fast out of pure devotion to God, free from material considerations, should have *Paranai* at night. Those who seek worldly advantages, through observance of Sreejayanthi, should have their *Paranai* at the end of the Thithi.

In the Brahma Sambitha, Pithamaha says to Naradha:- "That vow by the observance of which man attains the objects of all his desires is Sreejayanthi, or, the day of the incarnation of Lord Sri. Krishna into the world. For the destruction of the wicked who are a burden upon earth and for the protection of the virtuous, Sri-Krishna was given birth to by Dhevaki at *moonrise* when the Moon was in the fourth quarter of asterism Rohini, conciding with Harshana Yoga and Kowlava Karana, on Ashtami of the dark fortnight of the lunar month of Sravana, at the time when the rising sign was Taurus. with Jupiter and Rahu in Cancer, the Sun in Leo, Mercury in Virgo, Saturn in conjunction with Venus in Libra, and Mars and Kethu located in Capricorn. To abstain from food and worship the Lord on the day of his incarnation, every year, subdues all sins. Having performed his daily ablutions, the devotee should stand in devotion before the image of the Lord, duly installed on a pedestal, and pronounce the following prayer:— "Oh! Lord of Lotus Eyes! By solemn observance of the vow of fasting and of

fixing my mind on Thee on this, the day of Thy incarnation, I Thee adore. I break my fast next morning. Accept this humble token of my devotion, and give me Oh! Lord, Thy blessings divine." Then follows the regular Pujah with offerings of sacred flowers and fruits—to be concluded by silent meditation upon Sri Krishna, Balarama (his brother), Vasudeva (father), Dhevaki (mother), Nandhagopa (foster-father) and Esodhai (foster-mother). This over, the devotee should turn to the rising Moon and offer *Arghya* with water of the tender cocoanut, and cooked food and address the following prayer:— "Oh! Thou Emanation from the Ocean of Milk, Thou, born of the eyes of Athri! may this *Arghya* find favour with Thee and with the Goddess Rohini, by Thy side!" These devotional services should be crowned by the worship of Sri Krishna (in the manner ordained by the Sastras) with offerings of food and the fruits of the season. Sleep being forbidden, the devotee should spend the night in meditation on the Deity. The following morning, he should entertain the devotees of Vishnu at *Paranai*.

THE KRITHIKA FESTIVAL.

CHAPTER XLIV.

At sunset on the Full-Moon day ruled by asterism Krithika when the Moon is located in Taurus and the Sun in Scorpio, every house should be adorned with lighted lamps. The Full-Moon is the fundamental significator of this festival whether the ruling asterism, at the time, be Bharani or Rohini. Any other time (than the Full-Moon) for celebrating this festival will adversely affect the king and the country. The appropriate time for illumination is about sunset—when the Sun is on the sensible horizon.

The twilight time—the time when the Sun is less than about 18° below the horizon—is next in importance. No illumination should be started later.

Pradhosha on the Full- Moon day is also auspicious for lighting if the ruling asterism be free from Vedhai. So says Brahmadeva.

For making gifts of lighted lamps choose the interval between the Full-Moon and Prathamai provided the Moon does not decrease during the time. So says Brihaspathy. The *first two* Ghatikas of Prathamai are, in strength and quality, as good as Pournami (Full-Moon).

Pournami (Full-Moon) is considered free from Vedhai when its ending moments coincide with Pradhosha. It is also a fortunate time for making gifts of lighted lamps. These gifts should be made during increase of the Moon, for then it bestows prosperity on the king and his country. Gifts during decrease of the Moon produce an adverse effect.

If the last Ghatika of Chathurdhasi synchronise with the first part of Pradhosha, the Pournami is considered to manifest the adverse quality of Rikthai. If, in the previous evening, Pournami has the *Vedhai* of Chathurdhasi the gifts should be made during Prathamai even if the Full-Moon does not prolong to the next day. If Pournami exists in the two evenings, the second should be chosen. If two Pournamis occur during the month, then also the second should be chosen.

All public buildings, such as temples, palaces, Sabahs, and holy places should also be illuminated with lamps of varying sizes, even if there be lunar eclipse on "the Full-Moon day ruled by Krithika, when the Moon is in Taurus."

Even if ast. Krithika does not co-exist with the Full-Moon, there should be illumination. The celebration of this festival, as ordained by the Sastras, bestows prosperity upon the king and the country; there will be no failure of rainfall and no epidemics. The people will live in health, happiness and contentment everywhere.

THE EKADHASI.

CHAPTER XLV.

On the cooked rice consumed on the Ekadhasi day subsist all sins such as the murder of a Brahmana.

All persons between eight and eighty years of age should abstain from food on the Ekadhasi days of the bright and dark fortnights. He who eats on the Ekadhasi days kills his parents, a Brahmana and his Guru. But ‡ *Paranai* on Dhwadhasi should not be given up even for reasons of great festivity, trouble, or pollution relating to birth or death.

If, at † *Arunodhaya*, there is any part of Dhasami. there should be no fasting on that day.

If Dhwadhasi touches the days of Ekadhasi and Thrayodhesi Thithis. fasting should be kept on the day which is wholly Dhwadhasi, and the *Paranai* on the Thrayodhasi day, when Dhwadhasi ends. Even if the duration of Ekadhasi be less than that of Dhwadhasi, fasting on the latter Thithi bestows good.

Sampoorna Ekadhasi—Ekadhasi that exists two Muhoorthas* before sunrise is called Sampoorna Ekadhasi. Grahasthas should fast on this day.

A person physically unable to fast may depute his wife or his knowing son to observe Ekadhasi for his sake. The reward for fasting is only attainable by complete abstinence from food for the whole day (24 hours). People realise all their cherished desires for wealth, progeny. heaven or Moksha through fasting on the Ekadhasi day.

Death-day anniversary of father or of mother should not be performed on the Ekadhasi day; it should be put off to the next Thithi, Dhwadhasi, Sraddha (death-day

† The 4 Ghatikas before Sunrise. *A Muhoorta is 48 minutes.

aninversary) performed on the Ekadhasi day does not find favour with the Pitrus. Sraddhas should not be performed on Ekadhasi days any more than they can be on days of pollution.

A person under pollution should, as usual, have his bath on the Ekadhasi day, mentally worship Vishnu and keep fast. This rule applies also to women who should abstain from food on Ekadhasi, though they may happen to be menstruous at the time. The *Paranai* on the next day should be had before the end of the Dhwadhasi, however short the duration of that Thithi may be. If the duration of the said Thithi be very short, the daily midday religious services may be done along with those of the morning. If, under unavoidable circumstances, the *Paranai* has to be put oft, plain water at least should be taken in lieu ot food within the specified time. The Lord Sri Krishna says "He who swallows food on Utthana, Sayana and Parivarthana Ekadhasis sends *Salya* into my throat."

In all cases of uncertainty as to the exact day for fasting, it is better to abstain from food on Dhwadhasi day and breakfast on the next.

Those who seek material prosperity should not have *Paranai* on Thrayodhasi day; not so for Nish-Kama Yogis who, by abstraction of mind from all worldly desires, attain Moksha.



APPENDIX.

Abdhapoorthy.—Completion of the 1st year of the child.

Arghya.—Offering of water to a Deity in the act of worship.

Asterisms.—The following is a list of the 27 asterisms (used in Astrology) with their English names:—

Aswini	*b.* Arieties
Bharani	*35.* Arieties and Musca.
Krithika	*y.* Tauri, Alcyone.
Rohini	*a.* Tauri, Aldebaran.
Mrigasirsha	*p.* Orionis.
Ardhra	*a.* Orionis.
Punarvasu	*b.* Gemini, Pollux.
Pushya	*8.* Cancri.
Aslesha	*d.* Hydrae.
Magha	*a.* Leonis, Regulas.
Purvapalguni	*8.* Leonis.
Utharapalguni	*b.* Leonis.
Hastha	*d.* Corvi.
Chithra	*a.* Virginis Spica.
Swathi	*a.* Bootis, Arcturus.
Visakha	*i.* Librae.
Anuradha	*s.* Scorpionis.
Jyeshta	*a.* Scorpionis, Aritares,
Mula	*l.* Scorpionis.
Purvashada	*s.* Sagittari.
Utharashada	*s.* Sagittari.
Sravana	*a.* Aquilae, Atair.
Sravishta	*b* Delphin.
Sathabis	*n.* Aquarii,
Purvabadhrapadha	6. Pegasi.
Utharabadhrapadha	*r.* Pegasi Andremedae
Revathi	5. Piscium.

Days of the Week and their Lords.—See Introduction.

Dhasa.—The division of a man's life which is under the influence of a planet.

Ascendant.—The rising sign at the time of birth—*see* Lagna, Radical.

Apoklima—.The 3rd, 6th, 9th and 12th houses from the rising sign.

Asthangatha.—Planets located within a particular degree of the Sun are *Asthangathas.* The Sun obscures such planets so that they lose their power. In direct course this obscuration takes place as follows :—

Moon	within	12	degrees from the Sun.	
Mars	Do.	17	Do.	
Mercury	Do.	14	Do.	
,,	Do.	12	Do.	when retrograde.
Jupiter	Do.	11	Do.	
Venus	Do.	10	Do.	
,,	Do.	8	Do.	when retrograde.
Saturn	Do.	15	Do.	

Athichara.—(acceleration) The movement of a planet faster than its mean velocity.

Ayana.—See page 86.

Abijith.—See Intro.

Common signs.—Gemini, Virgo, Sagittarius and Pisces.

Conjunction.—The location of two or more planets in the same longitude. Conjunction is very powerful if the planets be in the same degree and minute.

Degree of main Exaltation of Planets.—See page 49.

Dignities.—A planet is dignified when it occupies its own house, its Moolathrikona or Exaltation, aspected by a benefic, unaspected by a malefic, when it is not retrograde and when it is increasing in light.

Figure.—A diagram representing the heavens ; a horoscope or other *Chacras.*

Fixed Signs.—Taurus, Leo, Scorpio and Aquarius.

Go-charam.—The configuration of planets at any given time.

Houses.—The twelve divisions of the Zodiac.

Jenma-Nakshathra.—The asterism ruled by the Moon at birth of a person is his—.

Lagna.—The rising sign at the moment of birth or at the commencement of a function.

Latitude.—The distance of a planet from the Equator.

Longitude.—The distance of a planet from the first point of Aries.

Lord.—A planet to whom a sign belongs and where he is most powerful. The Moon and Venus, though female planets, are also denoted by the word 'Lord.'

Lunar and Solar months.—See page 60.

Moolathrikona Signs of Planets.—See page 119.

Movable Signs.—Aries, Cancer, Libra and Capricorn.

Moksha.—Liberation from earthly desires and possession of Divine Bliss.

Moudya.—Frustration—See page 197.

Nakshathra-padha.—The stellar quarter.

Nithya Yoga.—See Foot-Note, Page 206.

Panapara.—The 2nd, 5th, 8th and 11th houses from the Lagna.

Planetary Aspects.—All planets throw a full aspect to the 7th house. The 4th and 8th houses are aspected with three quarters of a sight; 5th and 9th houses with half a sight; 3rd and 10th houses with quarter sight. Of the planets aspecting with a full sight the Sun, the Moon, Mercury and Venus are the strongest. Of the planets aspecting with half sight, Jupiter is the strongest; of those that aspect with three quarter of a sight, Mars is the strongest.

Planetary Movements.—See Introduction.

PLANETARY EXALTATION AND DEBILITY.

Planets	*Exaltation*	*Debility.*
Sun	Aries	Libra.
Moon	Taurus	Scorpio
Mars	Capricorn	Cancer.
Mercury	Virgo	Pisces.
Jupiter	Cancer	Capricorn.
Venus	Pisces	Virgo.
Saturn	Libra	Aries.

Planetary Directions.—See page 147.

Paranai.—Meal taken at the end of a religious fast.

Planetary Relations:—

Sun.—Saturn and Venus are enemies, the other planets are his friends, Mercury is neutral.

Moon.—No enemies. The Sun and Mercury are her friends and the rest are neutrals.

Mars.—The Sun, the Moon and Jupiter are friends; Venus and Saturn are neutrals; Mercury is his enemy.

Mercury.—The Sun and Venus are friends; the Moon, enemy; the rest, neutral.

Jupiter.—Mercury and Venus are enemies; Saturn, neutral; the rest, friends.

Venus.—Mercury and Saturn are friends; Mars and Jupiter, neutrals; the rest, enemies.

Saturn.—Venus and Mercury are friends; Jupiter is neutral; the rest, enemies.

Planets.—See Introduction.

Quadrants.—The 4th, 7th and 10th and the 1st houses from any sign..

Radical.—The horoscope at birth from which the past, present and future are determined.

Retrograde.—A planet decreasing in longitude. *See Vakra.*

Ruthus.—See page 85.

Saptha Rishis.—Mareechi, Athri,Angiras, Pulasthya, Pulaha, Krathu and Vasishta—*see* Nakshathra Gothra, page 77. Grutha on page 77 is a misprint for Krathu.

Sirodhaya, Prishtodhaya and Sira-Prishtodhaya Rasis. See page 143.

Significations of Zodiacal signs.—*1st House* or the Ascendant:—Body, complexion, beauty, birth, inclination, mood, fame, activity and high life.

2nd House.—family life, fortune, power of eye-sight, observation, memory, power of speech, quality of speech, imagination, wealth, treasures etc.

3rd House.—Brothers, sisters (human aids) courage, patience, servants and subordinates, power of hearing, diseases of the ear, gold and silver vessels, deeds of heroism.

4th House.—Education, relations, mother, house, conveyance comfort, domestic quadrupeds, love of work, reputation, popularity.

5th House.—Children, uncle, inheritance, intelligence, speculation, Manthras, previous Karma and father's kindred.

6th House.—disease, enemies, injuries by weapon, affliction, attachment to or hatred of Dhayadhis, loss of money, intimidation and calamities through women.

7th House—Marriage, love affairs, happiness, relations, preference from royalty, trade, duration of wife's life etc. and freedom.

8th House.—Dangers, struggles, chronic diseases, obstacles, uneasiness, loss of money, extravagance, reputation, enmity.

9th House.—Father's position, virtue, public beneficence, meritorious wealth, initiation, fertile fields and gardens, satisfaction of desires and all the happinesses which wealth can supply, divine favour and medicine.

10th House.—Charity, avocation, public good, mercy, wisdom, worship, renown, fortitude, clothes, meals and mendicancy.

11th House.—Elder brothers, followers, dependants, gains, insight, vehicles, power of overcoming obstacles, redemption and wealth of garments.

12th House.—Journey, residence in foreign countries on duty, expenditure, real happiness, repose, sound sleep, excellent beds, disputes, generosity, sacrifice, prosperity in business, self-undoing, sorrow and loss.

Trines.—The 5th, 9th, and the 1st houses from the Lagna.

Upachaya.—The 3rd, 6th, 10th, and 11th houses from the Rising Sign.

Vakra.—(Retrograde) Planets that do not move in the regular order of signs. Rahu and Kethu are Vakra: they are not however planets.

Vasyam.—Planets that are in mutual reception, the nature of the one being concordant to that of the other.

Vedhai.—A *Vedhai* planet is one that prevents or cuts off the benefic or malefic effects manifested by another planet.

Vernal and Autumnal Equinox.—See page 153.

Virgothama.—See page 86.

Zodiac.—See Introduction.

NARRATIVES ABOUT PLANETS.

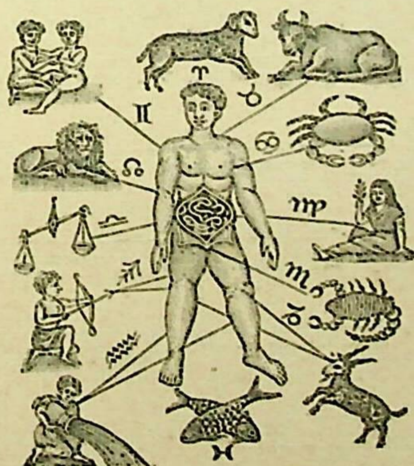
Departments.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Color.	Copper	White	Red	Green	Yellow	Mixed (Gold & Silver)	Black
Nature.	Sathwa	Sathwa	Thamas	Rajas	Sathwa	Rajas	Thamas
Sex.	Male	Female	Male	Eunuch (female)	Male	Female	Eunuch (male)
Caste.	Kshatrya	Vaisya	Kshatrya	Sudra	Brahmna	Brahmna	Chandala
Elements.	Fire	Water	Fire	Earth	Ether	Water	Air
Deities.	Agni	Varuna	Subramanya	Vishnu	Indra	Indrani	Brahma
Garments.	Thick	New	Half-burnt	Wet	Shabby	Strong	Rag
Metals.	Copper	Gems	Gold	Brass	Silver	Pearls	Iron(lead)
Parts.	Bones	Blood	Marrow	Skin	Flesh & brain	Semen	Muscles
Grains.	Wheat	Paddy	Lentil	Green-gram	Bengal gram	Beans	Sesamum
Seasons.	Summer	Winter	Summer	Autumn	Snow	Spring	All seasons
Taste.	Pungent	Salt	Acerbity	Mixed	Sweet & cool	Sour	Bitter & Astringent
Residence.	Place of Worship	Springs	Fire	Play-ground	Store-house	Bed-chamber	Dustbin
Temperament.	Bilious	Phlegmatic	Bilious	Mixed	Phlegmatic	Windy & Phlegmatic	Windy

Paksha—See Introduction. Page VI.

Thithis.—A Thithi is a day of the Moon. Thithis are 14 in number reckoned from a New-Moon day to the next Full-Moon or from the Full-Moon to the New-Moon. The 1st day, *ie.* the day following the New-Moon or the Full-Moon, is Prathamai; 2nd, Dhwithiyai; 3rd, Thrithiyai; 4th, Chathurthi; 5th, Panchami; 6th, Shashti; 7th, Sapthami; 8th, Ashtami; 9th, Navami; 10th, Dhasami; 11th, Ekadhasi; 12th, Dhwadhasi; 13th, Thrayodhasi, 14th, Chathurdhasi. See Intro. Page VI.

English Names of Rasis—Mesha—Aries. Vrishaba—Taurus. Mithuna—Gemini. Kataka—Cancer. Simha—Leo. Kanya—Virgo. Thula—Libra. Vrischika—Scorpio. Dhanus—Sagittarius. Makara—Capricorn. Kumbha—Aquarius. Meena—Pisces.

The Zordiac and the Body:—The Zordiac is represented in the body—See page XIII. The following sketch will be useful for ready reference:—



To Determine the position of the Moon in the Zodiac for any time:—Each sign of the Zodiac contains $2\frac{1}{4}$ asterisms. Find out from the almanac the ruling asterism at the time and its order counting from Aswini. Divide this number by $2\frac{1}{4}$; the quotient represents the number of signs passed by the Moon from Aries.

Table Showing time of Oblique Ascension of Zodiacal signs for Latitudes. 1 Ghatika=60 Vi-ghatikas=24 Minutes.

Lat.	Aries.		Taurus.		Gemini.		Cancer.		Leo.		Virgo		Libra.		Scorpio.		Sagit-tari.		Capri-corn.		Aqua-rius.		Pisces.		Lat.
	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	
0	4	53	5	17	5	25	5	5	4	43	4	37	4	53	5	17	5	25	5	5	4	43	4	37	0
1		51		16		25		7		45		39		55		18		25		3		41		35	1
2		49		15		26		8		47		41		57		19		24		2		39		33	2
3		48		14		26		9		49		43		58		20		24		1		37		31	3
4		46		13		26		11		51		45	5	0		21		24	4	59		35		29	4
5		44		12		26		13		53		47		2		22		24		57		33		27	5
6		42		11		27		14		55		49		4		23		23		56		31		25	6
7		40		10		27		15		57		51		6		24		23		55		29		23	7
8		38		9		27		17		59		53		8		25		23		53		27		21	8
9		37		8		28		18	5	1		55		9		26		22		52		25		19	9
10		35		7		28		20		3		57		11		27		22		50		23		17	10
11		33		6		29		21		5	5	0		13		28		21		49		21		14	11
12		31		5		29		23		7		2		15		29		21		47		19		12	12
13		29		4		29		24		9		4		17		30		21		46		17		10	13
14		27		3		30		25		11		6		19		31		20		45		15		8	14
15		25		2		30		27		13		8		21		32		20		43		13		6	15
16		24		1		31		29		16		10		22		33		19		41		10		4	16
17		22	5	0		31		30		18		13		24		34		19		40		8		1	17
18		20	4	59		32		32		20		15		26		35		18		38		6	3	59	18
19		18		57		32		34		22		17		28		37		18		36		4		57	19
20		16		56		33		35		24		20		30		38		17		35		2		54	20
21		14		55		33		37		27		22		32		39		17		33	3	59		52	21
22		12		54		33		39		29		25		34		40		17		31		57		49	22
23		9		53		34		40		31		27		37		41		16		30		55		47	23
24		7		52		34		42		34		29		39		42		16		28		52		45	24
25		5		51		34		44		36		32		41		43		16		26		50		42	25
26		3		50		35		46		39		34		43		44		15		24		47		40	26
27		1		48		35		48		41		37		45		46		15		22		45		37	27

॥ श्रीः ॥

॥ कालप्रकाशिका ॥

SRIRANGAM:
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1917.

॥ श्रीः ॥

॥ कालप्रकाशिका ॥

प्रथमोऽध्यायः ॥

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

शुद्धस्फटिकसंकाशं रत्नसिंहासने स्थितम् ।
पद्मया सहितं नित्यं नरसिंहमहं भजे ॥ १ ॥

गरुडध्वजसेनान्यं कलये चक्रधारिणम् ।
यद्ध्यानमात्रात्सन्त्रस्ताः प्रत्यूहा यान्ति दूरतः ॥ २ ॥

वाधूलवरदाचार्यपादपङ्कजमाश्रये ।
यत्पादपङ्कजध्यानात्प्रयूहा यान्ति दूरतः ॥ ३ ॥

यदाश्रितानां भुक्तिश्च मुक्तिश्च सुलभा भवेत् ।
वन्दामहे नृसिंहार्यं वाधूलान्वयनायकम् ॥ ४ ॥

कान्तोपयन्तृयोगीन्द्रकरुणापात्रतां गतम् ।
पदवाक्यप्रमाणज्ञं वन्दे समरपुंगवम् ॥ ५ ॥

कृतार्थाः प्राणिनः सर्वे यस्यावतरणाद्भुवि ।
पोळिपाक्क इति ख्याते प्रौढरायपुरे वसन् ॥ ६ ॥

आभिजात्येन वृत्तेन विद्यया चातिशायिनः ।
पुत्रोऽहं वरदार्यस्य भारद्वाजकुलोद्भवः ॥ ७ ॥

नृसिंह इति विख्यातो ज्योतिःशास्त्राब्धिपारगः ।
प्राचीनानि विधानानि सम्यग्वीक्ष्य समन्ततः ॥ ८ ॥

संक्षिप्य तेषु सारांशं वक्ष्ये कालप्रकाशिकाम् ।
अथापि विद्यमानेषु पद्धत्यादिषु भूरिषु ॥ ९ ॥

ग्रन्थेष्ववतरन्त्यस्मिन्स्वत्प्रणीते कथं जनाः ।
उच्यते प्राक्तनान्ग्रन्थान्गूढार्थान्विस्तृतांस्तथा ॥ १० ॥

क्वचित्क्वचिच्च सारांशांस्तेषु नावतरन्ति ते ।
अस्मदुक्तिविधानं तु ग्रन्थलाघवसंयुतम् ॥ ११ ॥

स्फुटार्थं सर्वतस्सारमाकृष्य परिकल्पितम ।
तस्मादत्र प्रवर्तन्ते जनास्सर्वे विमुच्य तान् ॥ १२ ॥

तत्संग्रहाय लोकानां वक्ष्ये कालप्रकाशिकाम् ।
तिथिवारर्क्षयोगांश्च करणं यो दिने दिने ॥ १३ ॥

जानाति काले पञ्चाङ्गं तस्य पापं न विद्यते ।
तिथेस्तु श्रियमाप्नोतिं वारादायुष्यवर्धनम् ॥ १४ ॥

नक्षत्राद्धरते पापं योगाद्रोगनिवारणम् ।
करणात्कार्यसिद्धिः स्यात्पञ्चाङ्गफलमुच्यते ॥ १५ ॥

अध्येतव्यं प्रयत्नेन ज्योतिश्शास्त्रं द्विजोत्तमैः ।
यज्ज्ञानाद्धर्ममर्थं च काममोक्षौ समाप्नुयात् ॥ १६ ॥

ज्योतिषं व्यवहारं च प्रायश्चित्तं चिकित्सितम् ।
विना शास्त्रेण यो ब्रूयात्तमाहुर्ब्रह्मघातकम् ॥ १७ ॥

चित्रकृत्काव्यकृच्चैव वैद्यो नक्षत्रपाठकः ।
चत्वारो नरकं यान्ति नूनमाचन्द्रतारकम् ॥ १८ ॥

ज्योतिषं व्यवहारं च शास्त्रमालोच्य यो वदेत् ।
अश्वमेधाधिकं पुण्यं प्राहुस्तस्य मनीषिणः ॥ १९ ॥

सम्यग्गुणागुणौ ज्ञात्वा मुहूर्तं यो विधास्यति ।
अनन्तं पुण्यमाप्नोति त्रिषु लोकेषु पूज्यते ॥ २० ॥

इत्याद्यैश्शास्त्रमार्गेण विधानेषु महत्फलम् ।
तल्लङ्घने महान्दोषः सर्वत्रैतत्समं भवेत् ॥ २१ ॥

दैवज्ञं देववत्पश्येन्नावमन्येत कर्हिचित् ।
हन्ति श्रेयांसि सर्वाणि दैवज्ञस्यावमानतः ॥ २२ ॥

यथा प्रकाशयेद्दीपः समीपस्थं घटादिकम् ।
तथा प्रकाशयेत्कालमियं कालप्रकाशिका ॥ २३ ॥

आपातरमणीयानि विधानानि बहून्यपि ।
गुणग्रहणशीलानां स्यादिदं हृदयंगमम् ॥ २४ ॥

दिवसो गुणदोषाभ्यां मिश्रितः स्यात्परस्परम् ।
केवलं गुणसंयुक्तो देवानामपि दुर्लभः ॥ २५ ॥

असंख्याताः स्मृता दोषा स्तारकाःसप्तविंशतिः ।
दोषैस्तु विततं सर्वं दुर्लभं दोषवर्जितम् ॥ २६ ॥

दोषान्सर्वान्परित्यक्तुं न शक्यं परिवत्सरैः ।
तस्मात्परीक्ष्य कुर्वीत स्वल्पदोषे गुणाधिके ॥ २७ ॥

ग्रन्थाननेकान्संवीक्ष्य तत्रस्था लिखिता मया ।
तत्पौनरुक्त्यशङ्कात्र नैव कार्या मनीषिभिः ॥ २८ ॥

वासिष्ठंकालदीपञ्च कालादर्शं च पद्धतिम् ।
नारदीयं तथात्रेयं वाचस्पत्यं तथैव च ॥ २९ ॥

अन्यान्यपि विधानानि समालोक्य समन्ततः ।
तेषु सारांशमुद्धृत्य कृता कालप्रकाशिका ॥ ३० ॥

इति प्रथमोऽध्यायः ॥



द्वितीयोऽध्यायः ॥

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जातकर्म ।

अतः परं प्रवक्ष्यामि जातस्यैव शुभाशुभम् ।
जातमात्रे कुमारे तु जातकर्म विधीयते ॥ १ ॥

स्तन्यप्राशनतः पूर्वन्नाभिकृन्तनतोपि वा ।
तिथिनक्षत्रवाराणां फलन्नेच्छन्ति पण्डिताः ॥ २ ॥

एष्वतीतेषु कालेषु शुभकाले तु कारयेत् ।
दर्शने शुभदाः प्रोक्ताः शुभयोगा विशेषतः ॥ ३ ॥

अन्योन्यदृष्टिकालस्तु यदि वा स्थिरलग्नके ।
चन्द्रे सद्गुणसंयुक्ते सौख्यायुःश्रीविवृद्धिदः ॥ ४ ॥

जननं त्रिविधं प्रोक्तं शिरोनासाग्रभूगतम् ।
दृष्टे तु नासिकामूले ग्रहचक्रं विचिन्तयेत् ॥ ५ ॥

जातमात्रे कुमारे तु मुखमस्यावलोकयेत् ।
पिता ऋणाद्विमुच्येत पुत्रस्य मुखदर्शनात् ॥ ६ ॥

श्रुत्वा जातं पिता सूनुं सचेलस्नानमाचरेत् ।
उत्तराभिमुखो भूत्वा नद्यां वा देवखातके ॥ ७ ॥

तटाके पुष्करे वापि ब्राह्मणेन निमन्त्रितः ।
क्रोधो लोभो विधिद्वेषो विप्रवाचामुपेक्षणम् ॥ ८ ॥

अपात्रदानं नास्तिक्यं शक्रस्यापि सुतं हरेत् ।
दत्वा गोभूहिरण्यानि वस्त्राण्याभरणानि च ॥ ९ ॥

तिलबीजयवादींश्च पश्चाल्लग्नं परीक्षयेत् ।
लग्नमेवं प्रशंसन्ति ज्योतिःशास्त्रविशारदाः ॥ १० ॥

अरिक्तपाणिर्दैवज्ञं शृणुयात्पुत्रजन्मनि ।
स्वयं वा जातकं प्राज्ञः चिन्तयेच्छास्त्रयोगतः ॥ ११ ॥

लग्ने मातापितृसुतावर्केन्दुकुजकेतवः ।
रविसौरिकुजा घ्नन्ति द्वितीये मातरं तथा ॥ १२ ॥

बुधस्तृतीये जननीं चतुर्थे राहुरात्मजम् ।
पञ्चमेऽर्केन्दुमन्दाराः पितरं सोदरासजैः ॥ १३ ॥

षष्ठे स पापकश्चन्द्रो हन्ति पुत्रेण मातरम् ।
सप्तमेऽपि तथा पापो निहन्ति जननीं तथा ॥ १४ ॥

अष्टमे नवमे चैव तनयं हन्ति चन्द्रमाः ।
दशमेऽपि तथा प्रोक्तो न केन्द्रे देवपूजितः ॥ १५ ॥

एकादशस्था भयदाः सर्वकामफलप्रदाः ।
द्वादशे रविमन्दाराः पितृमातृसुतांस्तथा ॥ १६ ॥

आदित्यचन्द्रमन्दाश्च पञ्चसप्तवियद्गताः ।
निहन्युस्ते क्रमात्पुत्रमातृतातान्न संशयः ॥ १७ ॥

रन्ध्रस्थानस्थिताः सर्वे ग्रहाः प्राणहराः शिशोः ।
तस्मिंस्थितो धरासूनुः मातुलस्यैव मृत्युदः ॥ १८ ॥

उदये भूमिपुत्रस्तु सप्तमे सहजे धने ।
सूर्यसौरी यदि स्यातां सद्यो मरणसूचकौ ॥ १९ ॥

हिबुके शीतभानौ च सप्तमे यदि भूमिजः ।
मातुर्मरणमाचष्टे सप्तरात्रान्न संशयः ॥ २० ॥

द्वादशे मन्दसूर्यौ च क्षीणचन्द्रस्तु सप्तमे ।
पितुर्मरणदाः सद्यः शुभदृष्टे शरत्त्रये ॥ २१ ॥

केतुश्चतुष्टये पुत्रं नवमे पितरं तथा ।
हन्याद्राहुश्च तद्वत्स्यात्पापदृष्टे दिनत्रये ॥ २२ ॥

भ्रातृस्थाने स्थिताः क्रूराः भ्रातरं घ्नन्ति निश्चितम् ।
क्रूरेक्षिते क्षणाद्धन्याच्छुभदृष्टेऽष्टवत्सरात् ॥ २३ ॥

लग्ने सपापो मन्दश्चेत् षोडशाब्दात्सुतं हरेत् ।
मासेन पापदृष्टश्चेत् यद्वा वर्षेण केवलम् ॥ २४ ॥

अर्कश्चन्द्रः कुजः सौरिः पञ्चमस्थः क्रमाद्यदि ।
पितरं मातरं भ्रातृनात्मानञ्च जिघांसति ॥ २५ ॥

शनिः सूर्यः कुजश्चैव जातपुत्रस्य सप्तमे ।
पितरं मातरं पुत्रं स्थिता घ्नन्ति यथाक्रमम् ॥ २६ ॥

पापेन संयुतो भानुश्चरराशिस्थितो यदि ।
विषांबुशस्त्रैर्मरणं सूनोः कुर्यात्तथा पितुः ॥ २७ ॥

मन्दे रसातले चन्द्रे कामे व्योम्नि धरासुते ।
अस्मिन्योगे प्रसूतस्य कूपे वा कलहे मृतिः ॥ २८ ॥

लग्नस्थेऽर्के तु कन्यायां शीतराशिसमन्विते ।
पापे दृष्टे भवेन्मृत्युस्तोयेन कलहेन वा ॥ २९ ॥

मीने दिनकरे चन्द्रे सपापे चास्तराशिगे ।
स्त्रीहेतुको भवेन्मृत्युः स्वगेहे नात्र संशयः ॥ ३० ॥

भौमे सुखेऽथवा सूर्ये धर्मे मृत्यौ निशाकरे ।
अग्निना मरणं याति शूलप्रोतोऽथवा भवेत् ॥ ३१ ॥

सुखास्तकर्मगैर्भानुभौममन्दैर्यथाक्रमम् ।
आयुधेनाग्निना वापि भूताद्वा मरणं भवेत् ॥ ३२ ॥

मन्दे द्वितीयगे चन्द्रे सुखगे दशमे कुजे ।
वृणाद्वा कीटदोषाद्वा मरणं तस्य जायते ॥ ३३ ॥

भौमे सुते नभस्थेऽर्के निधने तु निशाकरे ।
वृक्षाद्वा वाहनाद्वापि मरणं तस्य निर्दिशेत् ॥ ३४ ॥

रविचन्द्रौ विलग्नस्थौ द्विस्वभावे खलेक्षितौ
मरणं जलमध्ये स्याच्छृङ्गिणा दंष्ट्रिणाथवा ॥ ३५ ॥

पुत्रस्थाने शुभैर्युक्ते शुभैर्दृष्टेऽथवा युते ।
चन्द्राद्वा पुत्रसंपत्स्याद्विपरीते विपर्ययः ॥ ३६ ॥

पुत्रस्थानगतो भौमः पुत्रमृत्युं प्रयच्छति ।
भार्यास्थाने शुभोपेते भार्यासंपन्नसंशयः ॥ ३७ ॥

विलग्नादथवा चन्द्रात्पापदृष्टे विपर्ययः ।
पाथोनगो रविर्मन्दो मीनस्थो दारनाशनः ॥ ३८ ॥

कामत्रिकोणगौ सूर्यशुक्रौ दारविनाशनौ ।
शुक्राधिष्ठितराशेस्तु पापा बन्ध्वष्टगा यदि ॥ ३९ ॥

तस्य भार्यामृतिं विद्याद्वह्निपातनिपातजैः ।
लग्ने मन्दारयोर्वर्गे सप्तमे चन्द्रशुक्रयोः ॥ ४० ॥

जातस्य भार्या म्रियते पूर्वमेव सुतास्तथा ।
सप्तमस्थं भृगुं चन्द्रं वीक्षेरन्पुंगृहा यदि ॥ ४१ ॥

स्ववंशसदृशीं कन्यां विवाहं कुरुते नरः ।
व्यये चन्द्रे रिपौ सूर्ये जातः काणस्त्रिया युतः ॥ ४२ ॥

चन्द्रशुक्राशुभैर्लग्नात्स्वदारसुखगैः क्रमात् ।
जातः स्वस्य कुले जातान्स्वयमेव हनिष्यति ॥ ४३ ॥

चन्द्रे गोकर्किकीटस्थे जातस्त्वग्दोषवान्भवेत् ।
लग्नाद्व्योमगते मन्दे शिशोर्मरणमुच्यते ॥ ४४ ॥

लग्नचन्द्रौ निरीक्षन्ते क्रूराश्शुभविवर्जिताः ।
पितुर्मरणदाः प्रोक्ता न केन्द्रे देवपूजितः ॥ ४५ ॥

चतुष्टयगतो राहुः सद्यः पापनिरीक्षितः ।
जातस्य मरणं दद्याद्दशाब्दे षोडशेऽथवा ॥ ४६ ॥

भौमाष्टस्थोऽष्टगो जीवश्चन्द्रः पापैर्निरीक्षितः ।
त्रिभिरब्दैस्तु तं हन्ति शुक्रेण यदि नेक्षितः ॥ ४७ ॥

भौमर्क्षस्थो भृगुर्वक्री चतुष्षष्ठाष्टमस्थितः ।
सुतं हन्ति द्वित्रर्षात्तु कुजदृष्टियुतो यदि ॥ ४८ ॥

चन्द्रसूर्ययुतश्चार्किः नवाब्दैः सुतमृत्युकृत् ।
सुतर्क्षस्थोऽष्टमे पापः पापग्रहनिरीक्षितः ॥ ४९ ॥

एकाब्दान्मरणं दद्याज्जातस्यैव न संशयः ।
चन्द्रः सूर्यक्षगः शुक्रः षड्व्ययाष्टगतो यदि ॥ ५० ॥

शुभदृष्टियुतः षड्भिर्वर्षैर्मृत्युं प्रयच्छति ।
षष्ठाष्टमस्थितः सौम्यः कुलीरस्थानगो यदि ॥ ५१ ॥

चन्द्रदृष्टियुतस्त्वब्दात्सुतमृत्युं प्रयच्छति ।
मासद्वयेन मरणमुदये केतुसंस्थिते ॥ ५२ ॥

स पापो लग्नगो मन्दः षोडशाहान्मृतिप्रदः ।
पापेक्षितश्चेन्मासेन वर्षेणैकेन वा मृतिः ॥ ५३ ॥

षडष्टस्थो विधुस्त्वब्दात्सद्यः पापेक्षितो मृतिः ।
शुभैरब्दाष्टकैर्मिश्रैश्चतुर्भिर्हायनैर्मृतिः ॥ ५४ ॥

अर्कादष्टमराशिस्थौ प्रसवे सौरिलोहितौ ।
सौम्यग्रहैर्न दृष्टौ चेत्पितुः सद्यो मृतिप्रदौ ॥ ५५ ॥

चन्द्रात्सप्ताष्टधर्मस्थाः पापा मात्रा सहार्भकम् ।
चन्द्रादित्यौ तृतीयस्थौ मीनक्षेत्रस्य यस्य तु ॥ ५६ ॥

व्याधिं तस्य विजानीयात्त्रिरात्रं नातिवर्तते ।
त्रिकोणस्थो यदा चन्द्रः चतुरश्रे च भास्करः ॥ ५७ ॥

तदा दुर्व्याधिना मृत्युस्त्रिरात्रान्नातिवर्तते ।
रविर्यदा चन्द्रमसः त्रिकोणस्थानमाश्रितः ॥ ५८ ॥

विंशतिं दिवसाञ्जीवेत्तदा व्याधिभयार्दितः ।
होरायां कण्टके भौमो भवेद्यस्य तु जन्मनि ॥ ५९ ॥

न च केन्द्रगतो जीवो जायते मृत एव सः ।
अथ होरागतः सूर्यो न च केन्द्रे बृहस्पतिः ॥ ६० ॥

विलग्ने चापरः कश्चिज्जातमात्रे विनश्यति ।
ग्रहाः समेयुर्बहवो निधने यस्य जायतः ॥ ६१ ॥

मासं वा सप्तरात्रं वा तस्यायुः समुदाहृतम् ।
अथ होरागतो भौमः केन्द्रस्थश्च भृगोः सुतः ॥ ६२ ॥

जातस्य मरणं दद्याद्धोरायाः पुनरागमे ।
होरेशो निधनस्थश्चेत्सर्वपापैर्निरीक्षितः ॥ ६३ ॥

चतुर्थे मासि मरणं जातस्यैव न संशयः ।
पापग्रहेण संयुक्तः चरराशिगतो रविः ॥ ६४ ॥

विषाम्बुशस्त्रैर्मरणं जातस्यैव न संशयः ।
एकादशे तृतीये वा होरायां पापसंयुते ॥ ६५ ॥

शशाङ्के कर्णविकलो जातः पापेक्षणे चिरात् ।
दक्षिणाक्षिहरो मन्दो व्यये वामहरः कुजः ॥ ६६ ॥

रन्ध्रारिद्वादशस्थाश्चेद्रवींद्वारा यदा क्रमात् ।
कुर्वन्ति बलवद्रोगैः मनुजानामनेत्रताम् ॥ ६७ ॥

त्रिकोणाय तृतीयस्था: पापा: सौम्यैरवीक्षिता: ।
श्रुतेर्दन्तस्य वाचो वा नूनं वैकल्यकारका: ॥ ६८ ॥

राहुणास्पृष्टहोरायां जातेन्धस्याद्रवौ स्मरे ।
षष्ठाष्टमे दृष्टिहरश्चन्द्र: पापेन संयुत: ॥ ६९ ॥

तथाष्टमे सूर्ययुत: चन्द्रो दृष्टिं हरेच्छिशो: ।
मूलस्य प्रथमे पादे पितुर्नाशो विधीयते ॥ ७० ॥

द्वितीयेंशे तथा मातु: तृतीये धननाशकृत् ।
कुलशोकप्रदश्चान्त्ये धनवान्पुत्रवान्भवेत् ॥ ७१ ॥

निरामयो राजपूज्य: प्रवक्ता च सुखी भवेत् ।
पूर्वाषाढे धनुर्लग्ने जात: पितृविनाशकृत् ॥ ७२ ॥

पुष्ये कर्कटके लग्ने जातोऽपि पितृमृत्युकृत् ।
पूर्वाषाढे च पुष्ये च पितरं मातरं सुतम् ॥ ७३ ॥

मातुलं च तथाहन्यात्प्रथमाद्यंशकक्रमात् ।
मातापित्रोर्विनाश: स्यात् हस्ते याम्ये त्रियंशके ॥ ७४ ॥

उत्तरे प्रथमे पादे हस्तर्क्षे तु द्विपादके ।
आश्लेषायास्त्रिभागे तु भरण्याश्चरमांशके ॥ ७५ ॥

जातस्तु पितरं हन्ति जाता चेन्मातरं तथा ।
द्विमासमुत्तरे दोष: पुष्ये चैव त्रिमासकम् ॥ ७६ ॥

पूर्वाषाढेऽष्टमासं च त्वाष्ट्रे षाण्मासमेव च ।
नवमासं तथा सार्पे मूलजस्याष्टवर्षकम् ॥ ७७ ॥

ऐन्द्रे पञ्चदशाहं च वर्जयेत्पुत्रदर्शनम् ।
ज्येष्ठादौ जननीमाता द्वितीये जननीपिता ॥ ७८ ॥

तृतीये जननीभ्राता स्वयं माता चतुर्थके ।
आत्मानं पञ्चमे हन्यात् षष्ठे गोत्रक्षयो भवेत् ॥ ७९ ॥

सप्तमे चोभयकुलं ज्येष्ठभ्रातरमष्टमे ।
नवमे श्वशुरं हन्ति सर्वं हन्ति दशांशके ॥ ८० ॥

ज्येष्ठां विभज्य दशधा फलमेवं विचिन्तयेत् ।
आदित्यांशे पितुर्मृत्युः चन्द्रांशे मातुरेव च ॥ ८१ ॥

भौमांशे मातुलस्यैव सौरांशे भ्रातुरेव च ।
अन्यांशे विषसंसृष्टे जातस्य मरणं ध्रुवम् ॥ ८२ ॥

दिनमृत्यौ च तद्वत्स्याद्दिनरोगे तथैव च ।
आश्लेषा ज्येष्ठपौष्णेषु मूलपूर्वमघासु च ॥ ८३ ॥

घटिकाद्वयमन्ताद्योर्गण्डान्तमिति कथ्यते ।
पञ्चम्यां पञ्चदश्याञ्च दशम्यामन्तिमे घटि ॥ ८४ ॥

द्वे द्वे च तिथिगण्डान्तमेवं गण्डान्तमुच्यते ।
मीनालिकर्कटान्तेषु मेषधन्विमृगादिषु ॥ ८५ ॥

नवांशे चान्तिमे चादौ राशिगण्डमिहोच्यते ।
मातापितृसुतभ्रातॄन्हन्यान्नक्षत्रगण्डके ॥ ८६ ॥

राशिगण्डङ्कुलस्यैव पित्रोरेव तिथिर्भवेत् ।
केचिद्गण्डान्तदोषस्तु सर्वनाशाय कल्पते ॥ ८७ ॥

अस्मिञ्जातः कुलं भ्रातॄन्मातरं पितरं तथा ।
मातुलञ्च पितृव्यञ्च पित्रोर्मातापितॄंस्तथा ॥ ८८ ॥

सर्वानेव क्षणाद्धत्वा यदि जीवेत्स जीवति ।
विष्ट्यां जातो दरिद्रः स्याद्गुलिकेऽङ्गस्य वैकृतम् ॥ ८९ ॥

यमगण्डे च पङ्गुः स्याद्रिक्तायां षण्डतामियात् ।
व्यतीपातेऽङ्गहीनः स्यात्परिघे तु मृतिर्भवेत् ॥ ९० ॥

शूले तु कुलनाशः स्यात्कुलत्याज्यो न भोगयेत् ।
दर्शे तु क्षेत्रहीनः स्याद्वैधृत्यां पितृमृत्युकृत् ॥ ९१ ॥

ग्रहपीडितनक्षत्रे जनने रोगपीडितः ।
शत्रुग्रस्ते तु भे जातः शत्रोर्वधमवाप्नुयात् ॥ ९२ ॥

कृष्णपक्षे चतुर्दश्यां प्रसूतौ फलमुच्यते ।
चतुर्दश्यान्तु षड्भागे प्रथमे न तु दोषभाक् ॥ ९३ ॥

द्वितीये पितरं हन्ति तृतीये मातृनाशनम् ।
चतुर्थे मातुलं हन्ति पञ्चमे वसुनाशनम् ॥ ९४ ॥

षष्ठे तु तनयं हन्ति चतुर्दश्यां फलम् विदुः ।
एकग्रहोच्चे जातस्य सर्वारिष्टं विनश्यति ॥ ९५ ॥

द्विग्रहोच्चे तु सामन्तस्त्रिग्रहोच्चे महीपतिः ।
चतुर्ग्रहोच्चे सम्राट्स्यात्पञ्चोच्चे लोकनायकः ॥ ९६ ॥

क्रमान्नीचेऽपि चैवं स्यादधोधः परिकल्पयेत् ।
सूर्ये स्वोच्चगते जातः सेनापत्यमवाप्नुयात् ॥ ९७ ॥

सोमे स्वोच्चगते जातो धनधान्याधिपो भवेत् ।
भौमे स्वोच्चगते जातो वने राजा भविष्यति ॥ ९८ ॥

सौम्ये स्वोच्चगते जातो राज्यश्रियमवाप्नुयात् ।
गुरौ स्वोच्चगते जातो धनी राज्याधिपो भवेत् ॥ ९९ ॥

शुक्रे स्वोच्चगते जातो राज्यश्रियमवाप्नुयात् ।
शनौ स्वोच्चगते जातो राज्याधिपसमो भवेत् ॥ १०० ॥

अर्थे द्वादशके चन्द्राद्धानुसुक्ताग्रहाः स्थिताः ।
अनभासुनभा योगौ द्वयोर्दुरुधुरा तथा ॥ १०१ ॥

अनभासुनभायोगावुभौ दुरुधुरा तथा ।
योगत्रयं तु सर्वत्र विद्यायुःकीर्तिदं सदा ॥ १०२ ॥

वासी तथैव वेसी स्यादुभावुभचरी मतम् ।
अस्मिन्योगे तु यो जातो लोकप्रख्यातिमेष्यति ॥ १०३ ॥

अस्मिन्योगेऽपि पूर्वोक्तफलं संयोजयेन्नरः ।
गजकेसरियोगः स्याच्चन्द्रकेन्द्रे बृहस्पतौ ॥ १०४ ॥

धनवान्कीर्तिमान्भोगी बहुशास्त्री च जायते ।
लग्नं च चन्द्रलग्नं च न गुरुर्वीक्षते यदि ॥ १०५ ॥

होराधिपे परांशस्थे परजातं विनिर्दिशेत् ।
चन्द्रादित्यौ यदि स्यातां समेतौ परवेश्मनि ॥ १०६ ॥

लग्नं न पश्यतस्तद्वत्परजातं विनिर्दिशेत् ।
चन्द्रमर्केण संयुक्तं न वीक्षेत गुरुर्यदि ॥ १०७ ॥

यद्वा चन्द्रार्कजीवास्ते समेताः स्युस्तथान्यजः ।
पापे द्वादशकामस्थे क्षीणचन्द्रस्तु पञ्चमे ॥ १०८ ॥

जातस्य भार्या वन्ध्या स्यादिति ज्योतिर्विदो विदुः ।
लग्नात्कामस्थयोर्भौमस्थिरयोः पापदृष्टयोः ॥ १०९ ॥

अण्डवृद्धिं विजानीयाज्जातस्यैव न संशयः ।
दिनमृत्यौ च तद्वत्स्याद्दिनरोगे तथैव च ॥ ११० ॥

मेषलग्ने दरिद्रः स्याद्भौमयुक्ते तु वीक्षिते ।
भौमात्कृषिपरो नित्यं गुरुदृष्टेऽल्पजीवनः ॥ १११ ॥

वृषभे सुभगो नित्यं गोमांश्चन्द्राभिवीक्षिते ।
शुक्रेण संयुते दृष्टे बहुभोगी न संशयः ॥ ११२ ॥

मिथुने तु बहुस्त्रीकः सर्वविद्यान्तमेष्यति ।
बुधयुक्तेऽथवा दृष्टे चतुर्वेदान्समाप्नुयात् ॥ ११३ ॥

कर्कटे लग्नगे चन्द्रयुक्ते दृष्टेऽतिभोगवान् ।
गुरुणा वीक्षिते युक्ते धनाढ्यो भोगवान्भवेत् ॥ ११४ ॥

कण्ठीरवे तु धीरः स्याच्छूरः सर्वजयी भवेत् ।
कन्यायां बहुदारः स्यात्स्त्रीप्रसूरल्पजीवनः ॥ ११५ ॥

शुभग्रहयुते दृष्टे बहुधान्यधनागमः ।
तुलाधरे तु भोगी स्यान्मौनी सत्यरतिः सदा ॥ ११६ ॥

क्रयविक्रयणे युक्तः शुक्रयुक्तो महाप्रभुः ।
वृश्चिके तु नृशंसः स्यात्भ्रष्टाचारोऽल्पबुद्धिमान् ॥ ११७ ॥

भूमिपुत्रयुते दृष्टे सेनानीः स्यान्न संशयः ।
धनुषः पूर्वभागे तु पापकर्मरतः सदा ॥ ११८ ॥

पश्चान्महाधनाढ्यः स्याद्गुरुयुक्ते महीपतिः ।
मकरे धनवान्भोगी स्वल्पज्ञो मन्दवीक्षिते ॥ ११९ ॥

उत्पन्नभक्ष्यभोज्यः स्याच्छुभदृष्टे महीपतिः ।
कुम्भे लुब्धोऽल्पवित्तश्च दृढचित्तः समत्सरः ॥ १२० ॥

दुष्टः सदा चोरमतिश्शुभदृष्टे महीपतिः ।
मीने तु भोगमायुष्यं शुक्रयुक्ते धरापतिः ॥ १२१ ॥

वृत्ता ताम्रदृग्गुष्णशाकलवभुक्क्षिप्रप्रसादोटनः
कामी दुर्बलजानुरस्थिरधनः शूरोऽङ्गनावल्लभः ।

सेवाज्ञः कुनखीव्रणाङ्कितशिरा मानी सहोत्थाग्रजः
शक्त्या पाणितलेऽङ्कितोऽतिचपलस्तोये च भीरुस्त्वजे ॥

कान्तः खेलगतिः पृथूरुवदनः पृष्ठस्य पार्श्वेऽङ्कित-
स्त्यागी क्लेशसहः प्रभुः ककुद्वान्कन्याप्रजः श्लेष्मलः ।
पूर्वैर्बन्धुभिरात्मजैर्विरहितः सौभाग्ययुक्तः क्षमी
दीप्ताग्निः प्रमदाप्रियः स्थिरसुहृन्मध्यान्त्यसौख्यो गवि ॥

स्त्रीलोलःसुरतोपचारकुशलस्ताम्रेक्षणःशास्त्रवि-
ज्ञातः कुञ्चितमूर्धजः पटुमतिर्हास्येङ्गितद्यूतवित् ।
चार्वङ्गःप्रियवाक्प्रभुः क्षणरुचिर्गीतप्रियो नृत्तवि-
त्क्लीबैर्याति समुन्नतिं नतनसश्चन्द्रे तृतीयर्क्षगे ॥ १२४ ॥

आवक्रो द्रुतगः समुन्नतकटिः स्त्रीनिर्जितः सत्सुहृ-
द्दैवज्ञः प्रचुरालयक्षयधनैः संयुज्यते चन्द्रवत् ।
ह्रस्वः पीनगलः समेति विवशं सन्नाड्सुहृद्वत्सल-
स्तोयोद्यानरतिः स्ववेश्मसहिते जातः शशाङ्के नरः ॥

तीक्ष्णस्थूलहनुर्विशालवदनः पिङ्गेक्षणोऽल्पात्मजः
स्त्रीद्वेषी प्रियमांसकाननरुचिः कुप्यत्यकार्ये चिरम् ।
क्षुत्तृष्णोदरदन्तमानसरुजा संपीडितस्त्यागवान्
वक्राङ्गः स्थिरधीस्सुगर्वितमना मातुर्विधेयोऽर्कभे ॥

लीलाप्राप्तधनःस्थिरामलमतिस्त्यागी सुवक्त्रः सुखी
श्लेष्मी सत्यरतः कलासुनिपुणः शास्त्रार्थविद्धार्मिकः ।
मेधावी सुरतप्रियः परगृहैर्वित्तैश्च संयुज्यते
कन्यायां परदेशगः प्रियवचाः कन्याप्रजोऽल्पात्मजः ॥

देवब्राह्मणसाधुपूजनरतः प्राज्ञःशुचिः स्त्रीजितः
प्रांशुश्चोन्नतनासिकः कुशलसद्गात्रोऽटनोर्थान्वितः ।
हीनाङ्गः क्रयविक्रयेषु कुशलो देवद्विजानां सुहृ-
द्बन्धूनामुपकारकृद्विभवतस्त्यक्तः सदा सप्तमे ॥ १२८ ॥

प्रथुल नयनवक्षो वृत्तजङ्घोरुजानु
र्जनकगुरुवियुक्तः शैशवे व्याधितश्च ।
नरपतिकुलपूज्यः पिङ्गलः क्रूरचेष्टो
झषकुलिशशशाङ्कच्छिन्नपादोऽळिजातः ॥ १२९ ॥

सदीर्घास्यकृशोदरः पितृधनत्यागी कविर्वीर्यवान् ।
वक्रस्थूलरदःश्रमी ह्यनलसः कर्मार्पितः शिल्पवित् ।
कुब्जाङ्गः कुनखी चमांसलभुजः प्रागल्भ्यवान्धर्मवित्
बन्धुस्नेहबलः समेति च वशं साम्नैकसाध्योऽश्वजः ॥

नित्यं लाळयतिस्वदारतनयान्धर्मध्वजोधः कृशः
स्वक्षश्चामकटीगृहीतवचनः सौभाग्ययुक्तोलसः ।
शीतालुर्मदनालसश्श्रमकरे सत्वाधिकः कार्यकृ-
ल्लुब्धोगम्यजनाङ्गनासु निरतः सन्त्यक्तलज्जोऽघृणः ॥

कलभगळः सिराळकररोमशदीर्घतनुः
प्रथुचरणोरुपृष्ठजघनश्चकर्मजठरः ।
परवनितश्च पापनिरतः क्षयवृद्धियुतः
प्रियकुसुमानुलेपनसुहृत्घटजोऽध्वसहः ॥ १३२ ॥

जलचरधनभोक्ता वा सदारानुरक्त
स्समरदृढशरीरस्तुङ्गनासोबृहत्कः ।

अति भवति सपत्नस्त्रीजितश्चारुदृष्टि-
द्युतिनिधिधनभोक्तापण्डितश्चान्त्यराशौ ॥ १३३ ॥

उच्चयुक्तोऽथ लग्नस्य सर्वदोषान्व्यपोहति ।
लग्नाधिपो वा जीवो वा शुक्रो वा यदि केन्द्रगः ॥१३४॥

तस्य पुत्रस्य दीर्घायुर्धनवान्राजवल्लभः ।
जीवशुक्रबुधेष्वेको यद्येकं केन्द्रमागतः ॥ १३५ ॥

दोषाणामयुतं हन्ति बलवांश्चेन्नसंशयः ।
यदि होरागतः शुक्रः केन्द्रे चान्यतमे गुरुः ॥ १३६ ॥

नैधने न च पापः स्यात्स जीवेद्विंशतिःशतम् ।
सौम्येष्वेको बली केन्द्रत्रिकोणभवनं गतः ॥ १३७ ॥

सुतजन्मोद्भवान्दोषान्हन्ति ध्वान्तं यथा रविः ।
राहुस्त्रिलाभषष्ठस्थः शुभग्रहनिरीक्षितः ॥ १३८ ॥

वृषकर्कालिगो वापि सर्वारिष्टविनाशकृत् ।
गुरुः सर्वबलोपेतः स्वोच्चमित्रसुवर्गकः ॥ १३९ ॥

लग्नकेन्द्रत्रिकोणस्थः सर्वारिष्टविनाशनः ।
एवं शुक्रं विजानीयात् जामित्रभवनं विना ॥ १४० ॥

बुधमेवं विजानीयाच्चतुर्थभवनं विना ।
गुरौ भृगौ वा लग्नस्थे जीवेद्वर्षशतं नरः ॥ १४१ ॥

सर्वग्रहकृतारिष्टं रन्ध्रस्थानं च नश्यति ।
शुभवर्गे शुभांशेतु शुभग्रहनिरीक्षिते ॥ १४२ ॥

सर्वारिष्टविनाशः स्यात्पतियुक्तेऽथ वीक्षिते ।
शुभवर्गस्थिताः पापा स्त्रिषडायस्थिता यदि ॥ १४३ ॥

अरिष्टभङ्गमाहुस्तु: पापदृष्टेऽथ केचन ।
चन्द्रस्तु पापराशिस्थ: तत्स्वामिसुहृद्वीक्षित: ॥ १४४ ॥

शिशुं प्रजातं संरक्षेत्कृपण: स्वधनं यथा ।
सत्कर्मकृच्छुभ: पूर्ण: सुवर्गस्थ: शुभेक्षित: ॥ १४५ ॥

शुभग्रहसमायुक्त: संपूर्णबलसंयुत: ।
सर्वग्रहैश्च संदृष्ट: चन्द्र: स्वारिष्टनाशन: ॥ १४६ ॥

चन्द्रादित्यौ स्ववर्गस्थौ स्वोच्चादिबलसंयुतौ ।
सुहृदां वर्गसंयुक्तौ सौम्यानां वर्गगौ तथा ॥ १४७ ॥

शुभग्रहयुतौ दृष्टौ न युक्तौ पापशत्रुभि: ।
तैर्नदृष्टौ यदि स्यातां सर्वारिष्टविनाशकृत् ॥ १४८ ॥

अथात: संप्रवक्ष्यामि नारी जातं शुभावहम् ।

स्त्रीजातकम् ।

अथाऽत्रावसरे स्त्रीणां जातकं ब्रूमहे वयम् ॥ १४९ ॥

कामस्थौ शशिशुक्रौ चेत्तस्यावृद्धो भवेत्पति: ।
बाल्ये वैधव्यमाप्नोति पापा: सप्तमगा यदि ॥ १५० ॥

नक्रकुम्भालिमेषेषु लग्ने चन्द्रेण संयुते ।
शुक्रेण वा युते पापदृष्टे मात्रासहासती ॥ १५१ ॥

रन्ध्रस्थाने स्थिते क्रूरे जातावैधव्यमाप्नुयात् ।
अष्टमस्थानगे पापे कुटुम्बस्थे शुभग्रहे ॥ १५२ ॥

याकन्या जायते सा तु भर्तु: पूर्वं मरिष्यति ।
वृषसिंहालिनारीषु चन्द्रे त्वल्पसुता भवेत् ॥ १५३ ॥

सप्तमे तु भृगुक्षेत्रे कान्तस्तस्या भवेत्पतिः ।
बुधक्षेत्रे तु विद्वान्स्यात्गुरुक्षेत्रे गुणान्वितः १५४ ॥
रविक्षेत्रे त्वतिमृदुस्तस्मिन्नर्के त्यजेत्पतिः ।
शून्येऽस्ते दुर्बले यस्याः पापग्रहनिरीक्षिते ॥ १५५ ॥
सौम्यग्रहदृशा हीने भर्ता कापुरुषो भवेत् ।
वन्ध्या वा दुर्भगा वापि स्याच्च नित्यंप्रवासिनी ॥ १५६ ॥
सप्तमश्चरराशिश्चेत्तदीशेचरभांशके ।
भर्ता प्रवासशीलः स्यात्स्थिरभे स्वगृहे वसेत् ॥ १५७ ॥
अस्तगेऽर्केऽरिभिर्दृष्टे भर्त्रोत्सृष्टा च सा भवेत् ।
सप्तमस्थे कुजे तद्वत् बाल्ये सा विधवा भवेत् ॥ १५८ ॥
मन्दे सप्तमराशिस्थे तथा शत्रुनिरीक्षिते ।
कन्या तु विधवा भूत्वा जरामपि च गच्छति ॥ १५९ ॥
द्यूनेशुभाशुभैर्युक्ते परभर्तृरता भवेत् ।
अस्तगावारमन्दौ चेत्पापर्क्षेविधवा भवेत् ॥ १६० ॥
बलहीनेऽस्तगेपापे सौम्यग्रहनिरीक्षिते ।
भर्त्रा विसृज्यते नारी नीचारिस्थे तु वैरिणी ॥ १६१ ॥
अन्योन्यं शोधितारौ चेज्जारसक्ता वधूर्भवेत् ।
तथैव सप्तमे चन्द्रे दुश्चरेत्पतिनासह ॥ १६२ ॥
मन्दारार्केन्दुलग्नस्थे शनिशुक्रौ यदा भवेत् ।
वन्ध्या भवति सा नारी पञ्चमे पापदृग्युते ॥ १६३ ॥
चारुश्रोणीप्रियाभर्तुः नानाभोगसुखान्विता ।
अस्तेऽर्के स्वांशके चर्क्षे भर्ता रतिपरो मृदुः ॥ १६४ ॥

चन्द्रेऽस्तेस्वांशके चर्क्षे दुश्चरित्रो विशांपतिः ।
भौमेऽस्ते स्वांशके चर्क्षे स्त्रीलोलो निर्धनः पतिः ॥

सौम्येऽस्ते स्वांशके चर्क्षे गुणवान्धनवान्वशी ।
जीवेऽस्थे स्वांशके चर्क्षे गुणधीर्धनवान्पतिः ॥ १६६ ॥

शुक्रेऽस्ते स्वांशके चर्क्षे कान्तश्च धनधान्यवान् ।
मन्देऽस्ते स्वांशके चर्क्षे वृद्धो मूर्खो भवेत्पतिः ॥ १६७ ॥

एवं सप्तमराशिस्थ ग्रहैःस्त्रीणां फलं वदेत् ।
सौम्यक्षेत्रोदये चन्द्रे सार्धं शुक्रेण संस्थिते ॥ १६८ ॥

सुखान्विता पतिद्वेष्ट्री नित्यं च स्वैरचारिणी ।
चन्द्रज्ञौ यदि लग्नस्थौ कुलाढ्या सुखभोगिनी ॥ १६९ ॥

शुक्रज्ञौ यदि लग्नस्थौ सुभगार्थकुलान्विता ।
चान्द्रिचन्द्रसितालग्ने बहुसौख्यसुखान्विता ॥ ७० ॥

जीवे लग्नेऽतिसंपन्ना पुत्रमित्रसुखैर्युता ।
निधने स्वांशके पापे तद्दशायां मृतिर्ध्रुवम् ॥ १७१ ॥

क्षेत्रोच्चसंस्थिता लग्ने त्वशुभाश्च शुभप्रदाः ।
धनुः कर्की झषे पापे भर्तृपुत्रादिदुःखिता ॥ १७२ ॥

लग्नस्थाष्टमभाग्यस्थैः पापैर्दुःखफलान्विता ।
सौम्यग्रहैरसम्मिश्रैः सर्वदा क्लेशमाप्नुयात् ॥ १७३ ॥

भाग्यस्थानस्थितैः सौम्यैः सपापेऽस्तेऽष्टमेऽपि वा ।
भर्तृपुत्रसुखैः सार्धं दीर्घकालश्च जीवति ॥ १७४ ॥

स्त्रीणां त्र्यंशांशजातानां फलं वक्ष्ये यथाक्रमम् ।
भौमक्षेत्रे तु भौमांशे जाता दुष्टा मृतप्रजा ॥ १७५ ॥

मन्दांशे दुश्चरित्रा स्यात्जीवांशेऽर्थसुतान्विता ।
सौम्यांशे दुश्चरित्रास्याच्छुक्रांशे जारभोगिनी ॥ १७६ ॥

शुक्रक्षेत्रे तु भौमांशेजारासक्ताल्पपुत्रिणी ।
मन्दे मृतप्रजा वेश्या जैवे साध्वी पतिव्रता ॥ १७७ ॥

ज्ञांशे गुणाढ्या शुक्रांशे धनवद्भोगसंयुता ।
चन्द्रक्षेत्रे तु भौमांशेस्वच्छन्दा नष्टपुत्रिका ॥ १७८ ॥

मान्दे विदेशगा वेश्या जीवेराजानुभोगिनी ।
सौम्यांशे शिल्पिनीवश्यां शुक्रे वेश्याल्पपुत्रिका ॥ १७९ ॥

सूर्यक्षेत्रे तु भौमांशे दुष्टा वन्ध्या सितांशके ।
जीवे नृपवधूः सौम्ये पुंश्चेष्टागम्यगा सिते ॥ १८० ॥

जीवक्षेत्रे तु भौमांशे सद्गुणा च पतिप्रिया ।
मन्दांशेत्वल्पसन्तोषा जीवांशे सद्गुणासती ॥ १८१ ॥

सौम्ये विदग्धानाचारा शुक्रांशेतु पतिव्रता ।
मन्दक्षेत्रे तु भौमांशे मृतपुत्रा यमांशके ॥ १८२ ॥

नीचाचाराथ जीवांशे पतिसक्ता बुधांशके ।
दुश्चरित्राच शुक्रांशे वन्ध्या चाचार वर्जिता ॥ १८३ ॥

एवंत्र्यंशांशकफलं कन्यकानां समीरितम् ।
वैधव्यमष्टमाच्चिन्त्यं सुभर्तृत्वं सुखं स्मरात् ।
सौन्दर्यं चिन्तयेल्लग्नान्नवमात्पुत्रसंपदम् ॥ १८४ ॥

इति द्वितीयोऽध्यायः ॥

———*———

तृतीयोऽध्यायः ॥

पञ्चायुधधारणम् ।

जन्मतः पञ्चमीं तारां याते चन्द्रे शिशुं पिता ।
भूषयेद्भूषणैः सर्वैः पञ्चायुधसमन्वितैः ॥ १ ॥

विशेषात्कन्यकायाश्च कर्तव्यं मङ्गलायुषे ।
जननात्सप्तमे चाह्नि मृत्युरायाति हिंसकः ॥ २ ॥

तद्दिने चैव रक्षेयं कर्तव्यायुष्यवृद्धये ।
सायाह्ने पूजयित्वा तु स्वदेवं बहुदक्षिणैः ॥ ३ ॥

यमंमुसलहस्तञ्च ताडयन्तं कवाटकं ।
प्रोत्साद्य वैदिकैर्मन्त्रैः तालपत्रैः सकण्टकैः ॥ ४ ॥

ग्रहाद्बहिः प्रतिष्ठाप्य पूर्णकुम्भं सकण्टकम् ।
ताडयेत्तालपत्राद्यैः गोघण्टादींश्च शब्दयेत् ॥ ५ ॥

एवं कृते भवेत्तस्य यमबाधानिवारणम् ।

नामकरणम् ॥

अतः परं प्रवक्ष्यामि नामकर्मविधिं शिशोः ॥ ६ ॥

जन्मर्क्षे द्वादशाहे वा दशाहे वा विशेषतः ।
षोडशेऽहनि वा कुर्यान्नामकर्म शुभक्रियाम् ॥ ७ ॥

तदलाभे सुनक्षत्रे शुभांशे शोभने तिथौ ।
सुलग्ने सुमुहूर्ते च कुर्यादेवमिति श्रुतिः ॥ ८ ॥

उत्तरारेवतीरौद्रपुष्यहस्ताश्विवारुणाः ।
श्रोणादित्यौ च मैत्रं च स्वाती मृगशिरास्तथा ॥ ९ ॥

प्राजापत्यं धनिष्ठा च प्रशस्ता नामकर्मणि ।

छिद्रा च पर्वनवमी वर्ज्याः शेषाः शुभावहाः ॥ १० ॥

शकुनादीनि विष्टिं च नामकर्मणि वर्जयेत् ।
बुधेन्दुसितजीवानामंशकेषु शुभोदये ॥ ११ ॥

द्रेक्काणकालहोरायां नामकर्मप्रशस्यते ।
शेषास्तु वर्ज्या दिवसा नैधनस्था ग्रहास्तथा ॥ १२ ॥

स्थिरराशौ प्रशस्तं स्यादुभये तु शुभैर्युते ।
पूर्वाह्णे वाथ मध्याह्णे कुर्यान्नाम विचक्षणः ॥ १३ ॥

अपराह्णेऽर्धरात्रौ च सन्ध्ययोश्च विवर्जयेत् ।
नामकर्म च कुर्वीत दैवपित्रादिनामतः ॥ १४ ॥

यज्ञादिभिर्विशेषाख्यान्धारयेद्राजभिस्तथा ।
देवालयगजाश्वानां वृक्षाणां वापिकूपयोः ॥ १५ ॥

सर्वोपकरणानां च छिन्नानां योषितां नृणाम् ।
काव्यादीनां कवीनां च पश्वादीनां विशेषतः ॥ १६ ॥

राजप्रसादसंज्ञानां नामकर्म वदिष्यते ।
केंद्रत्रिकोणगे जीवे पापेष्वन्यतरो भवे ॥ १७ ॥

केन्द्रे शुभांशके सौम्ये योगोऽयं नाम्नि शोभनः ।
भवे शुक्रेऽथवा क्रूरे केन्द्रे शीतकरे गुरौ ॥ १८ ॥

सिते पक्षे शुभो योगः संमतो नामकर्मणि ।
विक्रमे क्रूरसंयुक्ते व्यये युक्ते शुभोदये ॥ १९ ॥

शुभकर्मरते चन्द्रे योगो नामनि शोभनः ।

खट्वारोहणम् ।

खट्वारोहश्च कर्तव्यो दशमे द्वादशेऽह्नि वा ॥ २० ॥

षोडशे दिवसे वापि द्वात्रिंशद्दिवसे तथा ।

दुग्धपानम् ।

एकत्रिंशदिने विद्वान्पयः शंखेन पाययेत ॥ २१ ॥

तदलाभे च कर्मर्क्षे पयः पानं विधीयते ।
उत्तरात्रयहस्ताश्च त्वाष्ट्रवष्णैववासवाः ॥ २२ ॥

पौष्णाश्विन्यौ मघास्वातिवारुणादितिजीवनम् ।
रोहिण्यैन्दवमैत्राणि दुग्धपाने शुभानि तु ॥ २३ ॥

रिक्ताषष्ठ्यष्टमीदर्शा वर्ज्या वृष्टिस्थिराणि च ।
अधोमुखानि वर्ज्यानि मीनाजालिग्रहाणि च ॥ २४ ॥

गुरुशुक्रबुधेन्दूनां वारवर्गोदयेक्षणाः ।
दुग्धपाने शुभाः प्रोक्ता सर्वे खस्था विनाशदाः ॥ २५ ॥

पूर्वाह्ने वाथ मध्याह्ने कुर्याद्रात्रिं विवर्जयेत् ।

उपनिष्क्रामणम् ।

तृतीये च शिशोः कुर्यान्मासि सूर्यस्य दर्शनम ॥ २६ ॥

चतुर्थे मासि कर्तव्यं गोऽश्वचन्द्रस्य दर्शनम् ।
उपनिष्क्रमणं कुर्याच्चतुर्थे मासि सावने ॥ २७ ॥

उपनिष्क्रमणं नाम ग्रहात्प्रथमनिर्गमम् ।
अकृतेऽस्यां क्रियायां ह्यायुःश्रीनाशनं शिशोः ॥ २८ ॥

कृते संपद्विवृद्धिः स्यादायुर्वर्धनमेव च ।
अलंकृत्वा शिशुं सम्यगभ्यर्च्य च शुभाक्षतैः ॥ २९ ॥

स्वस्तिवाच्य समारूढवाहनो भवनाद्व्रजेत् ।
मातुलो वाचयेदेनं निर्वाह्य च शिशुं स्वयम् ॥ ३० ॥

अलंकृत्य यथाशक्ति श्रीरायुस्त्वां भजत्विह ।
शिशुना सह मित्राणि निर्गच्छेयुर्गृहात्ततः ॥ ३१ ॥

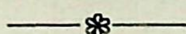
सर्वे दुन्दुभिघोषैश्च वन्हिशब्दसमन्वितैः ।
चतुरे तु शुचौ देशे गोमयेनोपलेपिते ॥ ३२ ॥

धान्यपुञ्जसमासीनं बालं बालमथापि वा ।
अर्चयेद्गन्धपुष्पाद्यैस्तस्य मूर्ध्नि ललाटके ॥ ३३ ॥

तस्य रक्षां ततः कृत्वाऽमृतसंजीविनीं जपेत् ।
भक्ष्यैर्विचित्रैश्चफलैः शिशूनभ्यर्चयेत्ततः ॥ ३४ ॥

एवं कृते भवन्त्यस्य श्रीरारोग्यं च संपदः ।
उपनिष्क्रमणं कुर्याच्चतुर्थे मासि सावने ।
अन्नप्राशनकाले वा तद्वदेव दिनादिकम् ॥ ३५ ॥

इति तृतीयोऽध्यायः ॥



चतुर्थोऽध्यायः ॥

कर्णवेधनम् ।



अतः परं प्रवक्ष्यामि बालानां कर्णवेधनम् ।
जन्मर्क्षाद्द्वादशाहे वा षोडशे दिवसे तथा ॥ १ ॥

षष्ठे वा सप्तमे मासि त्वष्टमे दशमेऽपि वा ।
कर्णवेधः प्रशस्तः स्यान्न कुर्याद्दक्षसंधिषु ॥ २ ॥

सौम्यादित्यौ च पुष्यश्च हस्ताश्रवणशंकराः ।
पौष्णचित्तांश्रविष्ठाश्च प्रशस्ताः कर्णवेधने ॥ ३ ॥

द्वितीया च तृतीया च पञ्चमी सप्तमी तथा ।
दशम्येकादशी चैव षष्ठी चैव त्रयोदशी ॥ ४ ॥

द्वादशी चैव शुभदाः शेषास्तु परिवर्जिताः ।
मन्दारार्कजवाराः स्युः वर्ज्याः कर्णस्य वेधने ॥ ५ ॥

गुरुशुक्रबुधेन्दूनां पूज्या वारांशकादयः ।
वृषभो मिथुनं मीनं कुळीरः कन्यका तथा ॥ ६ ॥

तुलाचापौ च पूज्याः स्युः नक्रमेषौ तु मध्यमौ ।
सिंहवृश्चिककुम्भास्तु वर्जिताः कर्णवेधने ॥ ७ ॥

नक्षत्रद्वययुक्तेऽह्नि तिथिद्वययुते तथा ।
वेधनं नैव कुर्वीत कुर्याच्चेच्छेदनं भवेत् ॥ ८ ॥

पूर्वाह्णे तु प्रशस्तं स्यान्मध्याह्ने च विशेषतः ।
अपराह्णे च रात्रौ च सन्ध्ययोश्च विवर्जयेत् ॥ ९ ॥

अष्टमस्था ग्रहाः सर्वे नेष्टाः कर्णस्य वेधने ।
षष्ठाष्टकस्थितो नेष्टस्तथाष्टमगतो बुधः ॥ १० ॥

शुक्लसूत्रसमायुक्तस्ताम्रसूच्या तु वेधयेत् ।
एवं छिन्नेषु कर्णेषु कालेष्वेतेषु कारयेत् ॥ ११ ॥

एवमुक्तेषु कालेषु कुर्यात्कर्णस्य वेधनम् ।
अनुक्तेष्वपि कुर्याच्चेत्कर्णच्छेदो भविष्यति ॥ १२ ॥

अन्नप्राशनम् ।

अथान्नप्राशनं वक्ष्ये बालानां देहवृद्धये ।
षष्ठे मासि प्रकुर्वीत तदलाभेऽष्टमेऽपि वा ॥ १३ ॥

दशमे द्वादशे मासि सौरे बालान्नभोजनम् ।

ओजे मासि प्रकुर्वीत कन्यायाः सप्तमादितः ॥ १४ ॥
ऐन्दवाश्वयुजादित्यपौष्णवैष्णववासवाः ।
हस्तानुराधावायव्यत्वाष्ट्रतिष्योत्तरास्त्रयः ॥ १५ ॥
वारुणं रोहिणी शस्ता बालानामन्नभोजनम् ।
आर्द्राग्नीन्द्रयमाश्लेषास्तिस्रः पूर्वास्तथैव च ॥ १६ ॥
सर्वान्नभोजने नेष्टाः शोकमोहभयंकराः ।
विष्टिं च नवमीं चैव पक्षच्छिद्रां तथैव च ॥ १७ ॥
वर्जयेत्सर्वयत्नेन सर्वभोजनकर्मणि ।
जीवसौम्यसितेन्दूनां दिवसांशादयः शुभाः ॥ १८ ॥
भौमार्ककुजवाराद्याः वर्जिता बालभोजने ।
मृगकुम्भतुलाः कन्या सिंहः कर्की मृगो यमः ॥ १९ ॥
चापं च राशयः शस्ता बालानामन्नभोजने ।
संपत्साधकमैत्रेषु क्षेमे परममैत्रभे ॥ २० ॥
बालानां भोजनं कुर्यात्कर्माधानर्क्षयोरपि ।
जन्मभं मृत्युदं प्रोक्तं बालानामन्नभोजने ॥ २१ ॥
अष्टमस्थं धरासूनुं सप्तमस्थं च भार्गवम् ।
नवमस्थं बुधं चैव विशेषेण विवर्जयेत् ॥ २२ ॥
दशमस्था ग्रहाः सर्वे वर्ज्याः सर्वप्रयत्नतः ।
शत्रुस्थानगताः सर्वे बन्धुविग्रहकारिणः ॥ २३ ॥
शुक्रमौढ्यादिदोषास्तु न स्युः कालविधेर्बलात् ।

अब्दपूर्तिः ।

सौरे वर्षे तु जन्मर्क्षे नद्यां संस्नाप्य बालकम् ॥ २४ ॥

वद्धा हैमं कटीसूत्रं राश्यादावनुकूलके ।
नवक्षौमांबरादीनि यथार्हं धारयेत्तदा ॥ २५ ॥

आयुरारोग्यवृध्यै च सर्वसंपत्समृद्धये ।
प्रत्यब्दान्ते तु नक्षत्रे विधिं वक्ष्ये नृणां परम् ॥ २६ ॥

येनायुर्वर्धते लक्ष्मीर्बलं तेजः सुखं तथा ।
जन्मर्क्षात्पूर्वरात्रौ तु कृत्वा कौतुकबन्धनम् ॥ २७ ॥

कृत्वा शान्त्युदकं चैव प्रातस्तेनाभिषेचयेत् ।
ग्रहशान्तिं समाप्यैव नक्षत्राधिपपूजनम् ॥ २८ ॥

आयुष्यहोमं कृत्वा च देवताश्चार्चयेत्ततः ।
ब्राह्मणांस्तर्पयेत्पश्चाद्गन्धतांबूलवस्त्रकैः ।
पापं तस्मिन्नकुर्वीत यस्माच्छतगुणं भवेत् ॥ २९ ॥

इति चतुर्थोऽध्यायः ॥

पञ्चमोऽध्यायः ॥

चौलम् ।

अतः परं प्रवक्ष्यामि चौळमायुष्यवृद्धये ।
बुधै रायुष्करं प्रोक्तं क्षौरमेव विशेषतः ॥ १ ॥

तृतीये पञ्चमे वापि सप्तमे वत्सरेऽथवा ।
चौळकर्म प्रकुर्वीत जन्मतो गर्भतोऽथवा ॥ २ ॥

जन्मनस्तु तृतीयेऽब्दे श्रेष्ठमिच्छन्ति पण्डिताः ।
पञ्चमे सप्तमे वर्षे जन्मतो मध्यमो भवेत् ॥ ३ ॥

तृतीये पञ्चमे वर्षे गते भागे तृतीयके ।
उत्तरायणगे सूर्ये क्षौरकर्मप्रशस्यते ॥ ४ ॥

दक्षिणायनगे सूर्ये क्षौरं तु परिवर्जयेत् ।
मकरे सर्वसंपत्तिः कुम्भे सन्तानवर्धनम् ॥ ५ ॥

मीनमासि सदा सौख्यं मेषे सर्वार्थलाभदम् ।
वृषभे विजयं विद्यान्मिथुने वंशवृद्धिकृत् ॥ ६ ॥

गुरुशुक्रादिसौम्येषु दृष्टेषु ज्योतिषा सह ।
पापेषु बलहीनेषु क्षौरकर्म समाचरेत् ॥ ७ ॥

शुक्लपक्षे तु कुर्वीत क्षौरमायुष्यवृद्धये ।
कृष्णपक्षे कृतं क्षौरमायुधनहानिदम् ॥ ८ ॥

कृष्णपक्षे च षष्ठ्याः प्राक्तिथयः शुभदा मताः ।
कृष्णेऽप्यष्टमिपर्यन्तं केचिदिच्छन्ति पण्डिताः ॥ ९ ॥

चित्राश्रविष्ठाहस्ताश्विपौष्णादित्याश्च वैष्णवाः ।
मृगशीर्षं च पुष्यं च क्षौरकर्मणि पूजिताः ॥ १० ॥

स्वातीशतभिषक्चैव रोहिणीत्रयमुत्तराः ।
षडेते मध्यमाः प्रोक्ता बालानां क्षौरकर्मणि ॥ ११ ॥

शेषाणि द्वादशर्क्षाणि क्षौरकर्मणि वर्जयेत् ।
अश्विन्यां तुष्टिमाप्नोति भरण्यां मरणं तथा ॥ १२ ॥

पावके क्षयरोगत्वं रोहिण्यां रोगनाशनम् ।
सौभाग्यं कुरुते सौम्यं रौद्रं हृदयतापनम् ॥ १३ ॥

अदितिर्विक्रमत्वं च पुष्यं धनविवर्धनम् ।
सार्पे शरीरपीडा स्यात्पैतृभे द्रव्यनाशनम् ॥ १४ ॥

भाग्ये तु रोगमाप्नोति उत्तरं रोगनाशनम् ।
हस्ते तेजोविवृद्धिः स्याच्चित्रायां सौख्यवर्धनम् ॥ १५ ॥

दुःखनाशौ भवेत्स्वातौ विशाखे वित्तनाशनम् ।
धननाशो भवेन्मैत्रे ज्येष्ठायां भूमिनाशनम् ॥ १६ ॥

मूले तु कुलनाशः स्यात्पूर्वाषाढे तथैव च ।
उत्तराषाढभे सौख्यं श्रवणे देहवर्धनम् ॥ १७ ॥

आयुर्वृद्धिः श्रविष्ठायां बलं प्राचेतसे भवेत् ।
मृत्युर्भाद्रपदे पूर्वे सुखं स्यादुत्तरे दिने ॥ १८ ॥

रेवत्यामतिवृद्धिः स्यादश्विन्यादौ फलं स्मृतम् ।
प्रथमे वापने नेष्टं मैत्रमन्यत्र शोभनम् ॥ १९ ॥

शुक्रजीवज्ञचन्द्राणां वाराः क्षौरे शुभावहाः ।
अर्कार्किभूमिपुत्राणां वाराः क्षौरे विवर्जिताः ॥ २० ॥

पापग्रहाणां वारादौ विप्राणां तु शुभो रवेः ।
क्षत्रियाणां क्षमासूनोः विट्छूद्राणां शनेस्तथा ॥ २१ ॥

सोमवारस्थिते शस्तः कृष्णपक्षेषु गर्हितः ।
बुधवारोऽशुभः प्रोक्तः पापग्रहयुते बुधे ॥ २२ ॥

अर्कवारे तु सौख्यं स्याच्चन्द्रे कान्तिमवाप्नुयात् ।
आयुर्हानिर्भौमवारे बुधे राजार्चितो भवेत् ॥ २३ ॥

गुरौ विजयमाप्नोति शुक्रे सर्वार्चितो भवेत् ।
सौरे तु देहनाशः स्यादेवं वारफलं विदुः ॥ २४ ॥

द्वितीया च तृतीया च पञ्चमी सप्तमी तथा ।
दशम्येकादशी चैव त्रयोदश्यपि पूजिता ॥ २५ ॥

षष्ठ्यष्टमी चतुर्थी च नवमी च चतुर्दशी ।
प्रतिपत्पर्वयुग्मं च क्षुरकर्मणि निन्दिताः ॥ २६ ॥
कर्किकन्यातुलामीनयमगोमकराः शुभाः ।
क्रियालिसिंहचापास्तु क्षौरे वर्ज्याः स्वभावतः ॥ २७ ॥
व्याधिशोकप्रदौ सिंहवृश्चिकौ क्षुरकर्मणि ।
अतीव दुःखदो मेषश्चापो राजभयप्रदः ॥ २८ ॥
कुम्भः कुलविनाशाय कथितः क्षुरकर्मणि ।
शुभैर्युताश्च दृष्टाश्च यदित्वेते शुभावहाः ॥ २९ ॥
शुभैर्युक्तोऽपि दृष्टोऽपि न शुभः कुम्भधारकः ।
कृषिप्रयाणं क्षौरं च विवाहं प्राशनं तथा ॥ ३० ॥
शिशोर्वस्त्रं च यानं च जन्मराशौ शुभं भवेत् ।
क्षौरे स्मरस्थौ भौमार्कौ मृत्युदौ नियतं शिशोः ॥ ३१ ॥
मन्दो भाग्यविनाशाय सर्वनाशाय भार्गवः ।
राहुकेतू तु कार्यघ्नौ स्मरे शेषा धनप्रदाः ॥ ३२ ॥
अष्टमस्था ग्रहाः सर्वे नेष्टाः शुक्रविवर्जिताः ।
शुक्रस्तु निधने क्षौरे सर्वसंपत्प्रदः शिशोः ॥ ३३ ॥
रात्रौ क्षौरन्नकुर्वीत न जल्पेन्नप्रसञ्जयेत् ।
यद्यवश्यं प्रसक्तश्चेदायुः कर्मेति कीर्तयेत् ॥ ३४ ॥
मैत्रे परममैत्रे च क्षौरं संपदि साधके ।
आयुष्यकर्म कुर्वीत प्रथमं बुद्धिमान्नरः ॥ ३५ ॥
विपद्दि प्रत्यरे चैव वधे वैनाशिके तथा ।
चन्द्राष्टमे त्रिजन्मर्क्षे क्षुरकर्म विवर्जयेत् ॥ ३६ ॥

आद्यांशो विपदि त्याज्यः प्रत्यरे चरमोऽशुभः ।
वधे त्याज्य स्तृतीयांशः शेषास्त्वन्ये शुभावहाः ॥ ३७ ॥
वैनाशिकाख्यनक्षत्रेऽप्यष्टाशीत्यंशकं विना ।
शिष्टांशाः शुभदाः सर्वे जन्मनीन्दुगतांशकाः ॥ ३८ ॥
अशुभर्क्षे कृते क्षौरे क्षिप्रं कुर्यात्पुनः शुभे ।
दग्धान्केशान्पञ्चगव्यमधुधौतान्प्रवापयेत् ॥ ३९ ॥
मीनमेषवृषे लग्ने भवने रविणा युते ।
बुधोदये वा योगस्य चूडायोगः शुभावहः ॥ ४० ॥
यमे कर्कटके सिंहे ससिते भृगुजे बुधे ।
रवौ व्यये भवेद्वापि चौळयोगः शुभावहः ॥ ४१ ॥
भवव्ययोदये भानुबुधशुक्रादयः स्थिताः ।
चन्द्रे शुक्रांशके चैत्र चौळयोगः शुभावहः ॥ ४२ ॥
त्रिषडायेषु पापेषु शुभाः केन्द्रत्रिकोणगाः ।
एको द्वौ वा यथायोगं चौळयोगः शुभावहः ॥ ४३ ॥

इति पञ्चमोऽध्यायः ॥



षष्ठोऽध्यायः ॥



अक्षरस्वीकारः ।

अक्षरस्वीकृतिं वक्ष्ये प्राप्ते पञ्चमहायने ।
उत्तरे त्वयने कुर्यात्कुम्भमासं विवर्जयेत् ॥ १ ॥

द्वितीयजन्मनः पूर्वमारभेताक्षरान्सुधीः ।
आदधीत गुरोर्विद्यां वारुणाशामुखः शिशुः ॥ २ ॥

शुक्लपक्षे प्रशस्तः स्यात्कृष्णपक्षे त्रिधा कृते ।
आद्यभागः प्रशस्तः स्यादितरौ वर्जयेत्सदा ॥ ३ ॥

चतुर्दशीं चतुर्थीं च षष्ठीं प्रतिपदं तथा ।
अष्टमीन्नवमीं पर्व चाक्षरस्वीकृतौ त्यजेत् ॥ ४ ॥

शेषास्तु तिथयः सर्वा ह्यक्षरग्रहणे शुभाः ।
हस्तादित्यमरुन्मित्रपौष्णचित्राश्विशंकराः ॥ ५ ॥

वैष्णवश्चाक्षरे श्रेष्ठाः शेषास्तु परिवर्जिताः ।
आचार्यसौम्यकाव्यानां वाराः श्रेष्ठाः शशीनयोः ॥ ६ ॥

वारौ द्वौ मध्यमौ प्रोक्तौ वर्जितौ कुजसौरयोः ।
केचिदादित्यवारं च वर्जयन्ति मनीषिणः ॥ ७ ॥

उत्तमा उभयाः सर्वे मध्यमाश्चरराशयः ।
वर्जनीयाः प्रयत्नेन त्वक्षरग्रहणे स्थिराः ॥ ८ ॥

पूर्वाह्णे च प्रशस्तः स्यान्मध्यान्हे च विशेषतः ।
अपराह्णे च रात्रौ च संध्ययोश्च विवर्जयेत् ॥ ९ ॥

अष्टमस्था ग्रहाः सर्वे विशेषेण विवर्जिताः ।
वृद्धिस्थानस्थिताः सौम्यगुरुशुक्राः सुपूजिताः ॥ १० ॥

शकुनादीनि विष्टीं च विशेषेण विवर्जयेत् ।
नित्ययोगेषु सर्वेषु शुभेषु शुभदं भवेत् ॥ ११ ॥

इति षष्ठोऽध्यायः ।

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सप्तमोऽध्यायः ॥



उपनयनम् ।

अथोपनयनं वक्ष्ये पञ्चमेऽब्दे द्विजन्मनाम् ।
तद्लाभेऽष्टमे कुर्याद्गर्भतो जन्मतोऽपि वा ॥ १ ॥

पञ्चमे ज्ञानवृद्धिश्च षष्ठे ब्रह्मत्वमाप्नुयात् ।
औपनायनकार्ये तु शुक्रेणैवं हि भाषितम् ॥ २ ॥

ब्रह्मवर्चसमिच्छेद्यः पञ्चमे जन्मतः समे ।
तेनोपनीतः सच्छिष्यो मतिमान्गुणवान्पटुः ॥ ३ ॥

राज्ञामेकादशे मौंजीबन्धनं द्वादशे विशाम् ।
आषोडशाद्ब्राह्मणानां राज्ञामाविंशतेर्विशाम् ॥ ४ ॥

आचतुर्विंशतेरेवं गौणकाल उदाहृतः ।
वसन्ते ब्राह्मणः कुर्याद्ग्रीष्मे कुर्यान्नरेश्वरः ॥ ५ ॥

शरत्सु वणिजः कुर्युरिति वृद्धैरुदाहृतम् ।
चन्द्रलग्नं शरीरं स्याज्जन्मलग्नन्तु जीवितम् ॥ ६ ॥

अनुकूले तयोर्जीवे कुर्यादेवोपनायनम् ।
धनधर्मसुतायस्त्रीगते जीवे शुभप्रदः ॥ ७ ॥

जन्मभ्रातृसुहृच्छत्रुमृत्युद्वादशगो गुरुः ।
व्याधिमारभयक्लेशविपद्धिंसाप्रदः शिशोः ॥ ८ ॥

चापमीनकुळीरस्थो जीवोऽप्यशुभगोचरः ।
अतीव शोभनं दद्याद्विवाहोपनयादिषु ॥ ९ ॥

द्विजन्मकालवर्षर्तुप्रोक्ते काले गुरोर्यदि ।
गतेर्विरोधो वर्षस्याद्बलवाञ्छ्रुतिचोदनात् ॥ १० ॥

गुरोर्गतिः स्मृतिप्रोक्ता दुर्बला हि श्रुते स्मृतिः ।
तस्माद्गर्भाष्टमे वर्षे प्राप्ते शान्तिं ग्रहस्य तु ॥ ११ ॥

कृत्वा मौञ्जीन्तु बध्नीयात्कदाचित्का गुरोर्गतिः ।
मासप्रोक्तेषु कार्येषु मास एव बली भवेत् ॥ १२ ॥

समा प्रोक्तेषु कार्येषु समा बलवती तथा ।
उत्तरायणगे सूर्ये प्रशस्तं ह्युपनायनम ॥ १३ ॥

दक्षिणायनगे सूर्ये वर्जयेन्मौञ्जिबन्धनम् ।
शुक्लपक्षः शुभः प्रोक्तः कृष्णपक्षे त्रिधा कृते ॥ १४ ॥

आद्यो भागः प्रशस्तः स्यादौपनायनकर्मणि ।
जीवे च भृगुपुत्रे च गगने दृश्यमानयोः ॥ १५ ॥

मेखलाबन्धनं कुर्याद्वर्जयेद्विपरीतयोः ।
ऋग्वेदाधिपतिर्जीवो यजुर्वेदाधिपः सितः ॥ १६ ॥

सामवेदाधिपो भौमोऽथर्ववेदाधिपो बुधः ।
शाखाधीशे शक्तियुक्ते कारयेन्मौञ्जिबन्धनम ॥ १७ ॥

त्रिषूत्तरेषु रोहिण्यां हस्ते मैत्रे च मारुते ।
त्वाष्ट्रेन्दुवरुणादित्यवैष्णवे तिष्यवासवे ॥ १८ ॥

अश्विन्याञ्च तथा पौष्णे प्रशस्तं मौञ्जिबन्धनम् ।
श्रोणादित्रितयं केचिन्मध्यमं परिचक्षते ॥ १९ ॥

रौद्रे शिवद्विजः कुर्याद्वैष्णवे वैष्णवस्तथा ।
द्वितीया पञ्चमी षष्ठी सप्तमी दशमी तथा ॥ २० ॥

त्रयोदशी तृतीया च शुक्ले श्रेष्ठाः प्रकीर्तिताः ।
द्वादश्येकादशी चैव मध्यमे परिकीर्तिते ॥ २१ ॥

मध्यमे च प्रशंसन्ति चन्द्रेऽतिबलसंयुते ।
कृष्णपक्षे द्वितीया च तृतीया प्रथमा मता ॥ २२ ॥

त्रयोदशीं प्रशंसन्ति केचित्कृष्णेऽपि पण्डिताः ।
अमावस्यां तथा पूर्णां छिद्राश्चापि तिथिं विना ॥ २३ ॥

स्वाध्यायदिवसे कुर्याद्विप्रादीनामुपायनम् ।
चतुर्दशीं प्रशंसन्ति कुमारे वयसाधिके ॥ २४ ॥

आचार्यसौम्यकाव्यानां वाराः श्रेष्ठतमा मताः ।
मध्यमः सोमवारः स्यात्सूर्यवारश्च मध्यमः ॥ २५ ॥

वारौ मन्दारयो र्वर्ज्यौ कृष्णे पक्षे निशापतेः ।
अस्तं यातस्य सौम्यस्य वारो वर्ज्यो द्विजन्मनाम् ॥ २६ ॥

नित्ययोगेषु वर्षेषु शुभेषु शुभदं भवेत् ।
गोसिंहाकर्किकन्याश्च मिथुनं मीनमेव च ॥ २७ ॥

तुलाचापौ च पूज्याः स्युः शेषा वर्ज्या उपायने ।
मेषे भवति वक्ता च वित्तविद्यान्वितो वृषे ॥ २८ ॥

मिथुने वेदशीलः स्यात्कर्क्यां नित्यषडङ्गवित् ।
शिल्पिनं कुरुते सिंहः षष्ठे भवति पण्डितः ॥ २९ ॥

तुलायां तु वणिग्वृत्तिः कटकेशस्तु वृश्चिके ।
सर्वज्ञः पूज्यते चापे शूद्रवृत्तिर्मृगे भवेत् ॥ ३० ॥

राजप्रेष्यकरः कुम्भे मीने शास्त्रार्थपारगः ।
असत्फलप्रदे राशावपि तस्मिन्शुभेक्षिते ॥ ३१ ॥

शुभयुक्ते तथा तस्य शुभमेव फलं विदुः ।
जन्मचन्द्रार्कभेशः स्यान्मैत्रमेकाधिपत्यकम् ॥ ३२ ॥

तुङ्गं यातः शुभं विद्यादशुभं रिपुनीचभम् ।
उपनीतौ रवौ लग्नस्थिते भूपेन बाध्यते ॥ ३३ ॥

रोगोद्रेकं शशी कुर्याच्छस्त्रबाधां धरासुतः ।
बुधे स्थिते महाप्राज्ञो वित्तवान् स्याद्गुरौ स्थिते ॥ ३४ ॥

सिते स्थिते बहुज्ञः स्यादर्कजे तस्करो भवेत् ।
राहूदये स्याद्धीनाङ्गः केतौ त्वग्दोषवान्भवेत् ॥ ३५ ॥

धने सूर्यादयः कुर्युः काणत्वं शान्तिमेव च ।
बाधिर्यं विस्मृतिं ख्यातिं तथा पापं गदं क्रमात् ॥ ३६ ॥

सहजोपगताः सर्वे सौम्याः पापाश्च सौख्यदाः ।
विघ्नं मृदुत्वं रोगं च सूक्ष्मार्थप्रतिबोधनम् ॥ ३७ ॥

सोमारम्भं च शोकं च व्याधिं कुष्ठं च बन्धुगाः ।
विघ्नाभावं शुचित्वं च मानहानिं महामतिम् ॥ ३८ ॥

विप्रप्रीतिमनुष्ठानसिद्धिं द्यूतकलारतिम् ।
चौरबुद्धिं क्रमात्कुर्युः सुते सूर्यादयो ग्रहाः ॥ ३९ ॥

षष्ठे पापाः स्थिताः सौख्यं कुर्युरन्ये त्वशोभनम् ।
क्षोभं विद्यारतिं शास्त्ररतिं जपरतिं तथा ॥ ४० ॥

विद्यां च विस्मृतिं कुष्ठमपस्मारं च सप्तमे ।
विशेषान्नैधनस्थाने ग्रहान्नेच्छन्ति पण्डिताः ॥ ४१ ॥

आचार्यं च शुभा घ्नन्ति शिष्यं घ्नन्ति शुभेतराः ।
दुर्वृत्तिं च कलाप्रीतिं कुष्ठं ज्ञानमघान्वितम् ॥ ४२ ॥

यागज्ञं कलहं जारं पुण्ये कुर्युः क्रमाद्ग्रहाः ।
भिषग्वेदी च डम्भी च वेदवित्तर्कपारगः ॥ ४३ ॥

गेयवित्पापकृत्पापी माने रव्यादिके ग्रहे ।
आये शुभाशुभाः सर्वे धनधान्यादिवृद्धिदाः ॥ ४४ ॥

धनं मृतिं भयं ज्ञानं सौख्यं कीर्तिं कुमार्गताम् ।
जात्यन्तरं च रव्याद्या व्यये कुर्युरुपानये ॥ ४५ ॥

अनिष्टस्थानगोऽप्यत्र ग्रहः कोऽपि न दोषकृत् ।
शुभदृष्टिगतः प्राणी सौम्यवर्गे यदि स्थितः ॥ ४६ ॥

स्वकुलाचारधर्मज्ञो माघे मासे तु फाल्गुने ।
विधिज्ञश्चार्थवांश्चैत्रे वेदवेदाङ्गपारगः ॥ ४७ ॥

वैशाखे धनवान्वेदशास्त्रविद्याविशारदः ।
उपनीतः कुलाढ्यश्च ज्येष्ठे विधिविदां वरः ॥ ४८ ॥

स्वोच्चसंस्थे तदंशे वा स्वराशौ वा तदंशके ।
शाखेशे वा गुरौ शुक्रे वेदवेदाङ्गपारगः ॥ ४९ ॥

परमोच्चगते जीवे शाखेशे वाथवा सिते ।
व्रती शिशुर्धनाढ्यश्च वेदवेदाङ्गपारगः ॥ ५० ॥

मित्रराशिगते जीवे तदंशे वा स्ववेदपे ।
शुक्रे वाचारसंपन्नो व्रती विद्याविशारदः ॥ ५१ ॥

शाखाधिपतिवारं च शाखाधिपबलं शिशोः ।
शाखाधिपतिलग्नञ्च दुर्लभं त्रितयं व्रते ॥ ५२ ॥

शुभांशकगते चन्द्रे व्रती विद्याविशारदः ।
पापांशकगते चन्द्रे दरिद्रो नित्यदुःखितः ॥ ५३ ॥

श्रवणादितिनक्षत्रे कर्क्यंशस्थे निशाकरे ।
तदा व्रती वेदशास्त्रधनधान्यसमन्वितः ॥ ५४ ॥

स्वोच्चसंस्थोऽपि शीतांशुर्व्रतेर्यदि विलग्नगः ।
तं करोति शिशुं नष्टं सततं क्षयरोगिणम् ॥ ५५ ॥

जन्मभाद्दशमं कर्म सङ्घातर्क्षञ्च षोडशम् ।
अष्टादशं सामुदाय्यं त्रयोविंशं विनाशनम् ॥ ५६ ॥

मानसं पञ्चविंशर्क्षं नाचरेच्छुभमेषु च ।
पूजितं केन्द्रगे भानौ व्रतेर्वंशविनाशनम् ॥ ५७ ॥

स्फुटितं केन्द्रगे भौमे शिष्याचार्यविनाशनम् ।
मन्देन रुदितो दोषः करोति महतीं गदाम् ॥ ५८ ॥

लग्नात्केन्द्रगते राहौ रन्ध्रमात्रविनाशनम् ।
उग्रं केन्द्रगते केतौ विद्यावित्तविनाशनम् ॥ ५९ ॥

पञ्चदोषविनिर्मुक्तं शुभलग्नमुपायनं ।
क्रूरो मन्दः पापरतिः पटुर्यज्वाचयज्ञकृत् ॥ ६० ॥

मूर्खः सूर्याद्यंशकेषु शिशोर्मौढ्यं जगुः परे ।
कुजेक्षितश्चेच्चन्द्रस्तु शिष्यस्यान्ध्यं प्रयच्छति ॥ ६१ ॥

शुभग्रहेक्षितश्चन्द्रः शुभकर्मा शुभो यदि ।
पापांशकोद्भवान्दोषानाशु साधु विनाशयेत् ॥ ६२ ॥

गुळिकाख्यश्च विष्टिश्च अंशश्च करणस्तथा ।
विनश्यत्यपवादेन निष्कृत्या पतनं यथा ॥ ६३ ॥

रंध्रगोह्यंशकादुच्चस्वमित्रोपचयर्क्षगः ।
अष्टमस्थितिदोषोऽयं विनश्यति न संशयः ॥ ६४ ॥

द्वादशस्थं रविं भौमं पश्येद्यदि बलान्वितः ।
आचार्योऽन्धोऽचिरेण स्यात्चिरेण यदि दुर्बलः ॥ ६५ ॥

तथा पश्यति चेन्मन्दः शिष्यविद्याविनाशनः ।
सूर्यांशकाश्रितश्चन्द्रः कुरुते शस्त्रपीडनम् ॥ ६६ ॥

स्वांशकस्थो निशानाथो जातिभ्रंशं करिष्यति ।
स्ववर्गस्थे शुभे केन्द्रे शुभवारे शुभेक्षिते ॥ ६७ ॥

चन्द्रे सद्गुणसंयुक्तो स्वांशदोषो विनश्यति ।
कुजांशकाश्रितश्चन्द्रः पातकित्वं करिष्यति ॥ ६८ ॥

द्रव्यविद्यान्वितं कुर्याच्छशीः सौम्यांशमाश्रितः ।
सौख्यविद्यान्वितं कुर्याच्छशी गुर्वंशमाश्रितः ॥ ६९ ॥

चन्द्रः शुक्रांशकगतो विद्यायुक्तं करिष्यति ।
मन्दांशमाश्रितश्चन्द्रः करोति निधनं तनोः ॥ ७० ॥

सप्तपञ्चमचन्द्राष्टसप्तविंशतिभेषु च ।
वैनाशिके त्रिजन्मर्क्षे द्विजोपनयनं शुभम् ॥ ७१ ॥

ऋत्वन्ते चैव मासान्ते तिथ्यन्ते च तथा विषे ।
नक्षत्रान्ते च विष्ट्यन्ते षडशीतिमुखे तथा ॥ ७२ ॥

व्याघाते च तथा वज्रे विष्कम्भे परिघे तथा ।
वैधृत्याञ्च व्यतीपाते शूले गण्डातिगण्डयोः ॥ ७३ ॥

शून्यर्क्षे चापराह्णे च रात्रौ सन्ध्याद्वये तथा ।
अन्धभे चाधिमासे च वर्जयेन्मौञ्जिबन्धनम् ॥ ७४ ॥

अविचार्यैषु कुर्याच्चेद्द्रव्यविद्यायुषः क्षयः ।
स्वर्क्षे व्ययगतं भानुमपि पश्येद्धरासुतः ॥ ७५ ॥

सोऽन्धत्वन्नगुरोर्दद्याद्यदीन्दुः सत्क्रियान्वितः ।
धर्मलग्नाधिपौ नेत्रद्वयनक्षत्रगौ यदा ॥ ७६ ॥
तदा नाचार्यदोषः स्याद्भौमार्कौ वा द्विनेत्रगौ ।
चन्द्रात्स्मरारिरन्ध्रेषु यद्येकस्मिन्शुभग्रहे ॥ ७७ ॥
तदा वियोगसंज्ञा स्याच्छुभयोगो द्विजन्मनि ।
केन्द्रत्रिकोणगे जीवे भानुः शुक्रोऽथवा व्यये ॥ ७८ ॥
द्वितीये ज्ञे शुभो योगो द्विजानामुपनायने ।
बुधार्कशुक्राः कर्मायलग्नगा बलिनः क्रमात् ॥ ७९ ॥
चन्द्रे शुभांशको योगो द्विजन्मनि शुभो मतः ।
जीवे शुक्रेऽथवा मीनलग्ने भवगते रवौ ॥ ८० ॥
व्यये कर्मणि वा सौम्ये शुभयोग उपायने ।
मेषगो कर्कटं याता भानुशुक्रेन्दवः क्रमात् ॥ ८१ ॥
यमोदयो भवेद्योगः द्विजोपनयने शुभः ।
एवमेकादशाध्यायं भारद्वाजकुलोद्भवः ।
नृसिंहसूरिराचष्ट ज्योतिःशास्त्राब्धिपारगः ॥ ८२ ॥

इति कालप्रकाशिकायां सप्तमोऽध्यायः ॥



अष्टमोऽध्यायः ॥



विद्यारम्भः ।

अतः परं प्रवक्ष्यामि विद्यारम्भमनुत्तमम् ।
अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ॥ १ ॥

पुराणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश ।
आयुर्वेदो धनुर्वेदो वेदो गान्धर्व एव च ॥ २ ॥
अर्थशास्त्रविधिर्ह्येता उपविद्याः प्रकीर्तिताः ।
वैष्णवादित्यतिष्येन्दुश्रविष्ठास्वातिवारुणाः ॥ ३ ॥
मैत्रार्द्राहस्तचित्रर्क्षा विद्यारंभे सुपूजिताः ।
अश्विनी रोहिणी पौष्णमुत्तरा मध्यमाः स्मृताः ॥ ४ ॥
केचिदश्विनिनक्षत्रमुत्तमं परिचक्षते ।
शेषास्तु तारकाः सर्वे विद्यारम्भे विवर्जिताः ॥ ५ ॥
वासवं रेवती सौम्यं रोहिणी तिष्यमैत्रभे ।
पुनर्वसु च हस्तश्च शब्दशास्त्रे सुपूजिताः ॥ ६ ॥
आदित्यं वैष्णवं स्वाती तिष्यहस्ताश्विवारुणाः ।
त्रीण्युत्तराणि शकटं चार्थशास्त्रे सुपूजिताः ॥ ७ ॥
ज्योतिषाद्यङ्गशास्त्राणां स्वातीहस्तपुनर्वसू ।
पौष्णतिष्याश्विनीमूलवारुणाः स्युः सुपूजिताः ॥ ८ ॥
वेदारम्भे प्रशस्ताः स्युर्धनिष्ठापुष्यवैष्णवाः ।
सर्वशास्त्रपरिज्ञाने वेदारम्भे तथैव च ॥ ९ ॥
आयुर्वेदे धनुर्वेदे धनिष्ठा पूज्यते सदा ।
दशमी च तृतीया च द्वितीयैकादशी तथा ॥ १० ॥
प्रतिपत्पञ्चमी षष्ठी विद्यारम्भे सुपूजिता ।
अष्टमी पर्वरिक्ताश्च विशेषेण विवर्जिताः ॥ ११ ॥
शेषास्तु तिथयः सर्वाः विद्यारम्भे तु मध्यमाः ।
दिवसांशो यदा वर्ज्यः यत्नेन कुजसौरयोः ॥ १२ ॥

विद्यारम्भे नृणां वाराः कुर्वन्ति तपनादयः ।
आयुर्जाड्यं मृतिं प्रज्ञां बुद्धिं सिद्धिं च मन्दताम् ॥ १३ ॥
सूर्यवारे भवेद्विघ्न इति केचित्प्रचक्षते ।
उत्तमा उभयाः सर्वे मध्यमाश्चरराशयः ॥ १४ ॥
ज्ञानारम्भे विशेषेण स्थिरास्तु परिवर्जिताः ।
सौम्यवारे तु पूर्वाह्णे विद्यारम्भो विशिष्यते ॥ १५ ॥
सोमवारे तु सायाह्णे सर्वविद्याः समापयेत् ।
अष्टमस्था ग्रहाः सर्वे विद्यारम्भे विवर्जिताः ॥ १६ ॥
चतुर्थगान्ग्रहान्केचिद्वर्जयन्ति मनीषिणः ।
भ्रातृषष्ठायगाः पापाः सर्वे सौख्यविवृद्धिदाः ॥ १७ ॥
अनुकूलस्थिताः पापाः विघ्नं कुर्वन्ति निश्चितम् ।
पूर्वाह्णे वाऽथ मध्याह्णे विद्यारम्भो विशिष्यते ॥ १८ ॥
अपराह्णे च रात्रौ च विद्यारम्भं विवर्जयेत् ।
वेदारम्भेषु सर्वेषु शस्तं सारस्वतं विदुः ॥ १९ ॥
तस्मात्प्रचक्ष्महे सम्यग्योगं सारस्वताह्वयम् ।
हस्ते बुधांशके युक्ता यदि भान्विन्दुसोमजाः ॥ २० ॥
बुधवारे च तल्लग्ने योगं सारस्वतं विदुः ।
रवौ कन्यागते सौम्ये वारेशेऽत्युच्चसंस्थिते ॥ २१ ॥
उदये घर्मरश्मेस्तु योगं सारस्वतं विदुः ।
अर्कसोमबुधोच्चेषु तल्लग्ने च शुभोदये ॥ २२ ॥
सारस्वतमिति प्राहुः विबुधास्तत्वदर्शिनः ।
सावित्रस्य तृतीयांशे लग्ने ज्ञे बुधवासरे ॥ २३ ॥

सारस्वतमिति प्राहु: मुनयस्तत्वदर्शिन: ।
इन्द्वर्कज्ञदिने वारनाथे लग्ने बुधांशके ॥ २४ ॥

हस्तर्क्षेण गताह्येते योगं सारस्वतं विदु: ।
अत्युच्चसंस्थिते भानौ ज्ञसितौ वृषमीनगौ ॥ २५ ॥

वर्गोत्तमगतौ यद्वा योग: सारस्वतो भवेत् ।
बुधोत्तरे गुरोरंशे केन्द्रगा ज्ञार्कभार्गवा: ॥ २६ ॥

त्रयोदश्यां यमे लग्ने योग: सारस्वतो भवेत् ।
स्वोच्चस्थिते बुधे लग्ने पाथोनान्यत्रिभागगे ॥ २७ ॥

मिहिरे सौम्यवारे च योग: सारस्वतो भवेत् ।
कर्किण: पञ्चमे भागे गुरावुदयगे तथा ॥ २८ ॥

गुरोर्वारेऽस्य होरायां विद्यायोगोऽयमुत्तम: ।
सप्तविंशत मे भागे सिते लग्नगते तथा ॥ २९ ॥

मीनस्य सितवारेऽह्नि विद्यायोगोऽयमुत्तम: ।
अनुक्ता ये ग्रहास्ते च स्वात्युच्चोदयगास्तथा ॥ ३० ॥

स्ववारे च स्वहोरायां विद्यायोगोऽयमुत्तम: ।
वारनक्षत्रयोगा ये शुभास्तेषां तथा रवौ ॥ ३१ ॥

लग्नगे ह्यस्य होरायां विद्यायोगोऽयमुत्तम: ।
स्वात्युच्चसंस्थिते सौम्ये विना सौरारयोर्दिने ॥ ३२ ॥

शिष्टवारेषु लग्ने ज्ञे योगं सारस्वतं विदु: ।
उच्चस्वोच्चगते जीवे विना मन्दारवासरे ॥ ३३ ॥

जीवोदयेऽन्यवारेषु योगं सारस्वतं विदु: ।
एवं सम्यक्परीक्ष्यैव विद्यारम्भं समाचरेत् ।

अनुक्तेष्वपि कुर्वाणो मूढत्वं प्राप्नुयाद्ध्रुवम् ॥ ३४ ॥

इति अष्टमोऽध्यायः ॥

नवमोऽध्यायः ॥



उपाकर्म ।

अथात्रावसरे प्राप्ते उपाकर्म प्रवक्ष्यते ।
अध्यायानामुपाकर्म श्रावण्यां तैत्तिरीयकाः ॥ १ ॥

बह्वृचा श्रवणे कुर्युः सिंहस्थोऽर्को भवेद्यदि ।
सहस्तशुक्लपञ्चम्यां न तद्ग्रहणसंक्रमे ॥ २ ॥

असिंहेऽर्के प्रोष्ठपद्यां श्रावणे च व्यवस्थिता ।
उपाकर्म न कुर्वीत ग्रहणे चन्द्रसूर्ययोः ॥ ३ ॥

यदि वा कुरुते मोहात्सह शिष्यैर्विनश्यति ।
प्रेते राजनि राष्ट्रे च परचक्राभिपीडिते ॥ ४ ॥

अनुप्रवीजे मौढ्ये च सूतके मृतके तथा ।
अधिमासे च संक्रांतौ मलमासे तथैव च ॥ ५ ॥

प्रथमोपाकृतिर्नैव कार्या कर्तृविनाशिनी ।
श्रावण्यां प्रोष्ठपद्यां वा दोषो यत्रातिरिच्यते ॥ ६ ॥

न तत्र श्रावणं कुर्याद्बहुदोषो हि दूष्यति ।
आषाढे श्रावणे चैव प्रोष्ठपद्यामुपाकृतौ ॥ ७ ॥

मासत्रयेपि दोषश्चेच्छ्रावण्यामेव कारयेत् ।
कुळीरे रविसंयुक्ते उपाकुर्यात्तु दक्षिणे ॥ ८ ॥

नर्मदोत्तरतीरे तु कर्तव्यं सिंहगे रवौ ।
अर्धरात्रादधस्ताच्चेत्संक्रान्तिर्ग्रहणं तथा ॥ ९ ॥
उपाकर्म न कुर्वीत परतश्चेन्न दोषभाक् ।
स्वाध्यायस्य प्रधानत्वान्नित्यत्वाच्छ्रावणस्य च ॥ १० ॥
ग्रहसंक्रमयोः शूलं श्रावणस्य न विद्यते ।
मासप्रोक्तेषु कार्येषु मूढत्वं गुरुशुक्रयोः ॥ ११ ॥
अधिमासादिदोषाश्च न स्युः कालविधेर्बलात् ।
पौर्णमास्यास्तु नित्यत्वादापस्तम्बस्य शासनात् ॥ १२ ॥
मुक्त्वा भाद्रपदाषाढौ श्रावण्यामेव कारयेत् ।
श्रावणी पौर्णमासी चेन्मूलाख्याषाढसंयुता ॥ १३ ॥
संवत्सरकृताध्यायस्तत्क्षणादेव नश्यति ।
श्रावणेन तु यत्कर्म उत्तराषाढसंयुतम् ॥ १४ ॥
संवत्सरकृताध्यायस्तत्क्षणादेव नश्यति ।
पूर्वाषाढे च रेवत्यां नोपाकुर्याद्विचक्षणः ॥ १५ ॥
यदि कुर्यात्तु मोहेन सह शिष्यैर्विनश्यति ।
प्राधान्येन विधानाच्च मनुनाध्यायकर्मणः ॥ १६ ॥
प्रथमोपाकृतिश्चापि कर्तव्येत्याह गौतमः ।
अधीतवेदविद्यानां कर्तव्यं स्याद्विजन्मनाम् ॥ १७ ॥
उपवीतादिकं तत्र नूतनं वृतिभिश्चितम् ।
श्रावणस्योपरागे तु प्रायश्चित्तं चरेद्द्विजः ॥ १८ ॥
सोमो धेनुमितीषड्भिः नवो नव इति त्वृचा ।
सोमोपरागे हुत्वाऽथ प्रणवं कारयेद्बुधः ॥ १९ ॥

हुत्वा तु चित्रं देवानामुदित्यं जातवेदसम् ।
सूर्यो देवीति च ततः प्रत्यृचं जुहुयात्ततः ॥ २० ॥

उद्वयं तमसस्परीत्यन्ततो जुहुयात्ततः ।
आसत्येनेति जुहुयादादेवो यात्वनन्तरम् ॥ २१ ॥

प्रायश्चित्तविधानं च कृत्वा कुर्यादुपाकृतिम् ।
सन्धिः सङ्गवतः पश्चादर्वाङ्मध्यन्दिनाद्यदि ॥ २२ ॥

तत्रैवोपाकृतिं कुर्यात्सद्यश्च समिदाहुतिम् ।
सन्धिः सङ्गवदः प्राक्स्यात्पूर्वस्मिन्पर्वणि क्रिया ॥ २३ ॥

श्वो भूते समिदाधानमेष श्रावणिको विधिः ।
सौरे चान्द्रे च नभसि पूर्णा विश्वादिभिस्त्रिभिः ॥ २४ ॥

युता शस्ता यजुर्वेदे नभस्यो वारुणादिभिः ।
उपरागो रवीन्द्वोस्तु श्रावणन्तु न कारयेत् ॥ २५ ॥

यदि वा कुरुते मोहात्सह शिष्यैर्विनश्यति ।
श्रावणी पूर्णिमा यत्र ग्रहसंक्रान्तिदूषिता ॥ २६ ॥

स्वाध्यायस्य प्रधानत्वात्कुर्याच्छ्रावणमञ्जसा ।
ग्रहसङ्क्रमयोः शूलं श्रावणस्य न विद्यते ॥ २७ ॥

अन्तर्हिते सुरगुरावुपाकर्म तु कारयेत् ।
भार्गवस्याऽस्तकालेऽपि कुर्याच्छ्रावणमञ्जसा ॥ २८ ॥

द्वयोर्मौढ्यं परित्याज्यमुपाकर्मणि नित्यशः ।
यदि जीवः प्रकाशेत स्वोच्चमित्रांशगोऽपि वा ॥ २९ ॥

कर्तव्यं श्रावणं विप्रैर्भार्गवास्तमयेऽपि च ।
श्रान्तकस्य तयोर्वापि शुक्रदेवेन्द्रमन्त्रिणोः ॥ ३० ॥

होमैर्दानैर्जपैर्वापि तयोरुदितमन्त्रकैः ।
कर्तव्यं श्रावणं विप्रैरिति जीवेन भाषितम् ॥ ३१ ॥

विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
विप्राणां कर्म विफलं भवत्यायुश्च हीयते ॥ ३२ ॥

राहूपरागे संक्रान्तौ मलमासे विषे तथा ।
उपप्लवे च राष्ट्रस्य नैवोपाकरणं स्मृतम् ॥ ३३ ॥

तथाधिमासे संप्राप्ते न कर्तव्यं सदा द्विजैः ।
आद्योपाकरणञ्चैव कार्यं कर्तृविनाशदम् ॥ ३४ ॥

उपरागे तु दुष्टा स्यान्मौढ्ये च गुरुशुक्रयोः ।
अन्धेति कीर्त्यते सद्भिः छिन्ना संक्रान्तिदूषिता ॥ ३५ ॥

अस्तंगतो यद्यमुक्तश्चन्द्रमा राहुणा ग्रहे ।
न तत्रोपाकृतिं कुर्यादपवादान्तरेष्वपि ॥ ३६ ॥

श्रावण्यां प्रोष्ठपद्यां वा ह्युपाकृत्य यथाविधि ।
उक्तछन्दांस्यधीयीत मासान्विप्रोऽर्धपञ्चमान् ॥ ३७ ॥

श्रावण्यां श्रवणे ऋक्षे कर्तव्या वासवे तथा ।
वारुणे प्रोष्ठपद्यां वा पौर्णमास्यामुपाकृतिः ॥ ३८ ॥

आषाढाद्यास्तु चत्वारो मासाः प्रोक्ता ह्युपाकृतौ ।
क्षत्रियाणां च वैश्यानां शूद्राणां राजकर्मणाम् ।
मूढदोषो न दोषाय विप्राणां दोषतो भवेत् ॥ ३९ ॥

इति कालप्रकाशिकायां नवमोऽध्यायः ॥

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दशमोऽध्यायः ॥

मन्त्रस्वीकारः ।

अथात्रावसरे मन्त्रस्वीकारे काल उच्यते ।
मन्त्रारम्भश्चैत्रमासे बहुदुःखफलप्रदः ॥ १ ॥
वैशाखे रत्नलाभः स्याज्ज्येष्ठे तु मरणं भवेत् ।
आषाढे बन्धुनाशः स्याच्छ्रावणे वृद्धिरुत्तमा ॥ २ ॥
प्रजानाशो भाद्रपदे भवेदाश्वयुजे सुखम् ।
कार्तिक्यां ज्ञानवृद्धिः स्यान्मार्गशीर्षे शुभोदयः ॥ ३ ॥
पुष्ये तु ज्ञानहानिः स्यान्माघे मेधाविवर्धनम् ।
फाल्गुने सर्ववश्यं स्यान्मन्त्रारम्भफलं स्मृतम् ॥ ४ ॥
उत्तरात्रितयं ब्रह्मरेवतीपुष्यवासवाः ।
वायुमित्रपितृत्वाष्ट्रा नैर्ऋतादिति शंकराः ॥ ५ ॥
ऐन्द्रवैष्णवहस्ताश्च दीक्षायान्तु शुभावहाः ।
चतुर्दश्यष्टमीपर्वभौमवाराश्च वर्जिताः ॥ ६ ॥
चरस्थिरोभयाश्रेष्ठनिन्द्यमध्याः क्रमात्स्मृताः ।
रन्ध्रस्थाने ग्रहाः सर्वे दीक्षाकाले विनाशदाः ॥ ७ ॥
मन्त्रारम्भे सदा वर्ज्यं पितृमासचतुष्टयम् ।
ततोऽन्ये शुभदा मासा इति केचित्प्रचक्षते ॥ ८ ॥
जन्मत्रयं संक्रमश्च सौम्यवारश्च शोभनाः ।
पूर्वं विशोध्य सिद्धादीन्पश्चान्मन्त्रांस्तु साधयेत् ॥ ९ ॥

तस्मादत्र प्रवक्ष्यन्ते सिद्धाद्या घटना मया ।
लिखेत्पञ्चोर्ध्वगा रेखास्तिर्यग्रेखास्तु पञ्च च ॥ १० ॥

एवं कृते भवेत्कोष्ठं सुस्पष्टं षोडशात्मकम् ।
यज्ञो दानं पयो धेनुः प्राज्ञो भानुः प्रियो नयः ॥ ११ ॥

तनुर्धनन्तपोजेयं मुनिः सेनाशुको लयः ।
लिखेत्कोष्ठेष्वकारादीन्मन्त्राभ्यासे यथाक्रमम् ॥ १२ ॥

नामाद्यक्षरमारभ्य यावन्मन्त्रादिदर्शनम् ।
सिद्धसाध्यसुसिद्धारीन्प्रादक्षिण्येन योजयेत् ॥ १३ ॥

सिद्धः सिद्धो यथोक्तेन द्विगुणात्सिद्धसाध्यकः ।
तत्सुसिद्धोऽर्धजापात्तु सिद्धारिर्हन्ति गोत्रजान् ॥ १४ ॥

साध्यसिद्धोह्यतिक्लेशी साध्यसाध्यो निरर्थकः ।
साध्यः सुसिद्धः साध्यः स्यात्साध्यारिर्हन्ति बान्धवान् ॥

सुसिद्धस्तु यथोक्तेन तत्साध्यः साधितो भवेत् ।
तत्सुसिद्धः सिद्धिमात्रादरिर्मूलं निकृन्तति ॥ १६ ॥

अरिसिद्धः सुतं हन्ति अरिसाध्यस्तु कन्यकाम् ।
पत्नीमरिसुसिद्धःस्यादात्महारात्वरिर्भवेत् ॥ १७ ॥

नृसिंहार्कवराहाणां प्रासादप्रणवस्य च ।
सपिण्डाक्षरमन्त्राणां सिद्धादीन्नैव शोधयेत् ॥ १८ ॥

भारद्वाजकुलीनेन वरदार्यस्य सूनुना ।
नृसिंहसूरिणाध्यायो दशमोऽयं प्रपञ्चितः ॥ १९ ॥

इति दशमोऽध्यायः ।

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एकादशोऽध्यायः ॥

वेदारम्भः ।

अतः परं प्रवक्ष्यामि वेदारम्भमनुत्तमम् ।
वैष्णवादित्यतिष्येन्दुश्रविष्ठास्वातिवारुणाः ॥ १ ॥

मैत्रार्द्राहस्तचित्राश्च वेदारम्भे सुपूजिताः ।
अश्विनी रोहिणी पौष्णमुत्तरा मध्यमाः स्मृताः ॥ २ ॥

शेषास्तु तारकास्सर्वा वेदारम्भे विवर्जिताः ।
केचिदश्विनिनक्षत्र मुत्तमं परिचक्षते ॥ ३ ॥

त्रयोदशी सप्तमी च मध्यमे परिकीर्तिते ।
अष्टमी पर्वरिक्ताश्च प्रतिपच्च चतुर्दशी ॥ ४ ॥

द्वादशी च विनिन्द्याः स्युः शेषास्तु तिथयः शुभाः ।
श्रेष्ठाः सितज्ञजीवानां मध्यमौ चन्द्रसूर्ययोः ॥ ५ ॥

दिवसांशौ सदा वर्ज्यौ यत्नेन कुजमन्दयोः ।
उत्तमा उभयाः सर्वे मध्यमाश्चरराशयः ॥ ६ ॥

वेदारम्भे विशेषेण स्थिराः सर्वे विवर्जिताः ।
अष्टमस्था ग्रहाः सर्वे वेदारम्भे विवर्जिताः ॥ ७ ॥

चतुर्थगान्ग्रहान्केचिद्वर्जयन्ति मनीषिणः ।

अनध्ययनम् ।

त्रयोदश्याश्च सप्तम्यां चतुर्थ्यामर्धरात्रतः ॥ ८ ॥

नार्वागध्ययनं कुर्याद्यदीच्छेत्तस्य धारणम् ।
रात्रौ नवसु नाडीषु चतुर्थी यदि दृश्यते ॥ ९ ॥

प्रदोषः स तु विज्ञेयो वेदाध्यायविनाशकः ।
रात्रौ यामद्वयादर्वाक्सप्तमी यदि दृश्यते ॥ १० ॥

प्रदोषः स तु विज्ञेयः सर्वविद्याविनाशकृत् ।
रात्रौ यामद्वयादर्वाग्दृश्यते चेत्त्रयोदशी ॥ ११ ॥

सा रात्रिः सर्वकर्मघ्नी शंकराराधनं विना ।
त्रयोदशी कलामात्रा दृष्टा यदि निशामुखे ॥ १२ ॥

अह्नोऽष्टमांशसंयुक्तं रात्र्यर्धं मौनमाचरेत् ।
त्रयोदशी यदा रात्रौ याममात्रा निशामुखे ॥ १३ ॥

प्रदोषः स तु विज्ञेय इति केचित्प्रचक्षते ।
समाप्य वेदं त्रिदिनं वेदानध्ययनं भवेत् ॥ १४ ॥

आद्येऽध्याये द्वितीये तु दिनमेकमिति स्थितिः ।
आपत्तौ वृष्टिनिर्घाते ग्रहणे चन्द्रसूर्ययोः ॥ १५ ॥

दिनत्रयमनध्यायः भूकम्पोल्कानिपातयोः ।
उपाकर्मणि वेदानामनध्यायो दिनत्रयम् ॥ १६ ॥

गुर्वन्तेवासिनां चैवमध्येतॄणां च मध्यतः ।
ययुः शशश्वपाकाजा नाधीयीताथ वत्सरम् ॥ १७ ॥

पशुमण्डूकनकुलश्वभिः काकाखुकुक्कुटैः ।
मार्जारेणान्तरायाते नाधीयीत दिनत्रयम् ॥ १८ ॥

अयने विषुवे चैव शयने बोधने हरेः ।
अनध्यायं प्रकुर्वीत मन्वादिषु युगादिषु ॥ १९ ॥

आश्वयुक्शुक्लनवमी कार्तिकी द्वादशी सिता ।
तृतीया चैत्रमासस्य तथा भाद्रपदस्य च ॥ २० ॥

फाल्गुनस्याप्यमावास्या पुष्यस्यैकादशी सिता ।
आषाढस्यापि दशमी माघमासस्य सप्तमी ॥ २१ ॥
श्रावणस्याष्टमी कृष्णा आषाढस्यापि पूर्णिमा ।
कार्तिकी फाल्गुनी ज्यैष्ठी चैत्री पञ्चदशीति च ॥ २२ ॥
चतुर्दशैता मुनिभिः प्रोक्ता मन्वन्तरादयः ।
शुक्लतृतीया वैशाखी नवमी कार्तिकी सिता ॥ २३ ॥
माघी चामा तथा प्रौष्ठपदी कृष्णत्रयोदशी ।
एताश्चतस्रस्तिथयो युगाद्याः परिकीर्तिताः ॥ २४ ॥

इति एकादशोऽध्यायः ॥

—*—

द्वादशोऽध्यायः ॥

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समावर्तनम् ।

अथ कालं प्रवक्ष्यामि समावर्तनकर्मणः ।
व्रतस्य कालः क्षौरेण तुल्यः स्यान्नात्र कथ्यते ॥ १ ॥
त्रीण्युत्तराणि मैत्रेन्दुरोहिण्यदितिपुष्यभम ।
हस्तश्रवणपौष्णानि शस्तानि स्नानकर्मणि ॥ २ ॥
शेषाणि षोडशर्क्षाणि स्नानकर्मणि वर्जयेत् ।
केचिद्वायव्यनक्षत्रमुत्तमं परिचक्षते ॥ ३ ॥
शुक्रजीवज्ञचन्द्रार्कवाराः स्नाने शुभावहाः ।
वर्ज्यौ द्वौ भौमशन्योस्तु वारौ स्नाने हि सर्वदा ॥ ४ ॥

मीनगोयमकन्याश्च तुलानक्रौ च पूजिताः ।
अन्येषु शुभयुक्तेषु समावर्तनमाचरेत् ॥ ५ ॥

द्वितीया च तृतीया च पञ्चमी सप्तमी तथा ।
दशम्येकादशी शस्ता विशेषेण त्रयोदशी ॥ ६ ॥

द्वादशीं केचिदिच्छन्ति राज्ञां षष्ठी तु शोभना ।
रिक्ता पर्वाष्टमी वर्ज्या प्रतिपच्चैव निन्दिता ॥ ७ ॥

अष्टमस्था ग्रहाः सर्वे वर्जिताः स्नानकर्मणि ।
विवाहकालेत्वासन्ने स्नानकर्म समाचरेत् ॥ ८ ॥

अनासन्नेपि कुर्याच्चेन्महान्दोषो भविष्यति ।

इति द्वादशोऽध्यायः ॥

त्रयोदशोऽध्यायः ॥

विवाहस्य दशविधघटनाः ।

अतः परं प्रवक्ष्यामि घटना वरकन्ययोः ।
दिनं गणं च माहेन्द्रं स्त्रीदीर्घं योनिरेव च ॥ १ ॥

राशी राश्याधिपो वश्यो रज्जुर्वेधा दशेरिताः ।
जन्मसंपद्विपत्क्षेमः प्रत्यरः साधको वधः ॥ २ ॥

मैत्रं परममैत्रं च जन्म चेति पुनः पुनः ।
स्त्रीजन्मतारमारभ्य गणयेद्वरजन्मभात् ॥ ३ ॥

क्षेमे संपदि मैत्रे च साधके च दिनं भवेत् ।
पर्याये प्रथमे त्याज्या विपत्प्रत्यरनैधनाः ॥ ४ ॥

द्वितीये त्वंशका वर्ज्यास्त्वन्ये सर्वे शुभावहाः ।
सप्तविंशतिभं त्याज्यं भिन्नराशिगतं यदि ॥ ५ ॥

वधवैनाशिकं चापि तृतीये परिवर्जितम् ।
वधवैनाशिके योगे फलं काश्यपचोदितम् ॥ ६ ॥

अग्निसार्पौ सार्पवायू चित्राप्यौ मैत्रवासवौ ।
वसुयाम्यौ वारुणाग्नी वधवैनाशिके मृतिः ॥ ७ ॥

आर्द्रार्यम्णौ भाग्यमित्रौ चैत्रतिष्यौ सुखप्रदौ ।
आदित्यार्कौ वंशवृद्धिं तन्नाशं ज्येष्ठवारुणौ ॥ ८ ॥

इन्दुभाग्यावर्कमूलौ निधनं धननाशके ।
पित्र्यध्वजौ पूर्वभाद्रत्राह्मौ बहुसुतप्रदौ ॥ ९ ॥

अश्वादित्यौ मरुद्विश्वौ स्त्रीप्रसूतिं समश्नुते ।
पौष्णाद्रीवर्यमेन्दू च वैरं वधविनाशके ॥ १० ॥

दुष्पुत्रत्वं पित्र्यशूर्पौ शूर्पविष्णू सपत्नताम् ।
श्रोणाश्विनौ तु विश्लेषं वैधव्यं बुध्न्यसोमयोः ॥ ११ ॥

विश्वपौष्णौ तु भोगाय संपन्मूलाजपादके ।
आप्यबुध्न्यौ तु संप्रीतिं सौभाग्यं याम्यपुष्यभे ॥ १२ ॥

रोहिण्यार्द्रामखेन्द्राग्निहस्ताः श्रवणमन्त्यभम् ।
उत्तरप्रोष्ठपाश्चैव नक्षत्रैक्ये तु शोभनाः ॥ १३ ॥

फल्गुन्युत्तरपुष्यश्च चित्रादित्याश्विकृत्तिकाः ।
आषाढाप्येन्दुमित्राश्च नक्षत्रैक्ये तु मध्यमाः ॥ १४ ॥

याम्यमारुतसार्पेन्द्ररक्षोवारुणवासवाः ।
पूर्वप्रोष्ठपदश्चैव नक्षत्रैक्ये त्वशोभनाः ॥ १५ ॥

भवनद्वययुक्तर्क्षे पूर्वं पुंसां शुभावहम् ।
पश्चाद्भागस्तथा स्त्रीणां व्यत्ययस्तु विनाशकृत् ॥ १६ ॥

एकराशौ द्विनक्षत्रे पुंतारा प्रथमा यदि ।
अतीव शोभनं प्रोक्तं स्त्रीतारा चेद्विनश्यति ॥ १७ ॥

एकराशौ द्विनक्षत्रे कृत्तिकायाम्यतारके ।
श्रविष्ठाशततारे च पुष्याश्लेषेविवर्जिताः ॥ १८ ॥

वारुणार्कमरुद्दस्राश्वाग्निरापो विधुः पिता ।
एकराशौ तु कर्तव्यं स्त्रीपूर्वमपि शोभनम् ॥ १९ ॥

एकपादं भवेन्नार्यास्त्रिपादं पुरुषस्य तु ।
अर्धे चैव तु नक्षत्रे पूर्वं पुंसस्त्रियाः परम् ॥ २० ॥

अंशकानामविज्ञाने ज्ञानेनानेन योजयेत् ।
अश्वी मृगशिरः पुष्यं स्वाती हस्तः पुनर्वसू ॥ २१ ॥

मैत्रश्रवणरेवत्य एते देवगणाः स्मृताः ।
रोहिणी त्रीणि पूर्वाणि भरण्यार्द्रा तथैव च ॥ २२ ॥

त्रीण्युत्तराणि ताराणि मानुषाः परिकीर्तिताः ।
कृत्तिका च मघाश्लेषाविशाखाशततारकाः ॥ २३ ॥

श्रविष्ठाचित्रसंयुक्ता ज्येष्ठा मूलं च राक्षसाः ।
सगणश्चोत्तमं विद्यान्मध्यमं दैवमानुषम् ॥ २४ ॥

अधमं राक्षसं दैवं मरणं नरराक्षसम् ।
राक्षसी च यदा नारी पुरुषो मानुषो भवेत् ॥ २५ ॥

द्वयोर्मृत्युर्नदूरेण तस्मात्तां नोद्वहेन्नरः
स्त्रीराक्षसे न दोषः स्याच्चतुर्दशदिनात्परम् ॥ २६ ॥

एकाधिपत्ये मैत्रे च समसप्तम एव च ।
रज्जुवेधगणैर्दोषो राशिदोषो न विद्यते ॥ २७ ॥

वध्वादीनाञ्चतुःसप्त दश चैव त्रयोदश ।
षोडशैकोनविंशच्च द्वाविंशत्पञ्चविंशतिः ॥ २८ ॥

एते माहेन्द्रयोगाः स्युः माङ्गळ्यायुष्यवृद्धिदाः ।
स्त्रीणां नक्षत्रमारभ्य पुंनक्षत्रं तु गण्यते ॥ २९ ॥

त्रयोदशदिनादूर्ध्वं स्त्रीदीर्घं बहुळं भवेत् ।
केचित्सप्तदिनादूर्ध्वं स्त्रीदीर्घमिति सूरयः ॥ ३० ॥

अश्वी शतभिषग्वाजी भरणी रेवती गजः ।
पुष्यकृत्तिकयोर्मेषः सर्पः स्याद्ब्रह्मसोमयोः ॥ ३१ ॥

सार्पादित्यौ तु मार्जारौ मूषकौ मघफल्गुनी ।
त्रीण्युत्तराणि गोर्योनिर्वायुहस्तौ तु माहिषौ ॥ ३२ ॥

विशाखा चित्रयोर्व्याघ्रो मृगो ज्येष्ठानुराधयोः ।
मूलसार्पौ तु शुनकौ मर्कटौ जनवैष्णवौ ॥ ३३ ॥

वसुप्रोष्ठपदौ मर्त्यौ एवं योनिरुदाहृतः ।
वानराजौ मृगेभौ च तथा तुरगमाहिषौ ॥ ३४ ॥

गोव्याघ्रौ चाखुमार्जारौ सर्पाखू नकुलोरगौ ।
तथैव हरिणश्वानौ वैरिणौ हि परस्परम् ॥ ३५ ॥

एकयोनिः शुभः प्रोक्तो भिन्नयोनिस्तु मध्यमः ।
अधमः शत्रुयोनिः स्यादेवं योनिरुदाहृतः ॥ ३६ ॥

द्विद्वादशे तु मृत्युः स्यादायुर्द्वादशकद्विके ।
तृतीयैकादशे दुःखं सुखमेकादशत्रिके ॥ ३७ ॥

दारिद्र्यं तुर्यदशकं धनं दशचतुर्थकम् ।
वैधव्यं पंचनवमे माङ्गल्यं नवपञ्चके ॥ ३८ ॥

षष्ठाष्टमे पुत्रनाशः पुत्रलाभोऽष्टषष्ठके ।
समसप्तमकोद्वाहो माङ्गल्यायुष्यवर्धनः ॥ ३९ ॥

द्विद्वादशे शुभं प्रोक्तं मीनादौ युग्मराशिषु ।
मेषादौ युग्मराशौ चेन्निधनं स्यान्न संशयः ॥ ४० ॥

मेषेण कन्या धनुषा कुलीरस्तुलयातिमिः ।
कुम्भेन कर्कटश्चैव सिंहेन मकरस्तथा ॥ ४१ ॥

युग्मेन वृश्चिकश्चैव शुभषष्ठाष्टमो मतः ।
मेषवृश्चिकयोरीशस्त्वङ्गारक उदाहृतः ॥ ४२ ॥

तस्य शुक्रबुधौ मित्रे रिपवः स्युस्तथेतरे ।
तुलावृषौ भृगुक्षेत्रे चन्द्रादित्यौ रिपू मतौ ॥ ४३ ॥

यमकन्योर्बुधक्षेत्रे तस्य शत्रुर्दिवाकरः ।
चन्द्रस्य भवनं कर्की मित्रे स्यातां बुधो गुरुः ॥ ४४ ॥

भास्करस्य भवेत्सिंहः सुहृत्तस्य बृहस्पतिः ।
धनुर्मीनौ गुरोर्विद्यात्तस्य भौमो रिपुर्मतः ॥ ४५ ॥

सौरिक्षेत्रं नक्रकुम्भौ तस्य शत्रुर्बृहस्पतिः ।
सिंहाली कर्किवणिजौ कन्या वृश्चिककार्मुकौ ॥ ४६ ॥

तुला मीनयमौ नक्रं कन्याकर्कटकौ तिमिः ।
मेषकुम्भावजो नक्रो मेषादेर्वश्यराशयः ॥ ४७ ॥

अश्विन्यहिमघाज्येष्ठामूलारेवतिसंज्ञकाः ।
याम्यं तिष्यं भगं मैत्रमाप्याहिर्बुध्न्यभे तथा ॥ ४८ ॥

कृत्तिकादित्यफल्गुन्यः शूर्पविश्वावजैकपात् ।
रोहिण्यार्द्रा तथा हस्तवायुवैष्णववारुणाः ॥ ४९ ॥

सौम्यचित्राधनिष्ठाः स्युरेका रज्जुः प्रकीर्तिता ।
रज्ज्वारोहावरोहे तु विवाहः शुभदो भवेत् ॥ ५० ॥

आरोहे दीर्घभागी स्यात् अवरोहे वधूमृतिः ।
पादरज्जौ प्रवासः स्यादूरुरज्जौ धनक्षयः ॥ ५१ ॥

नाभिरज्जुः प्रजां हन्ति कण्ठरज्जुः स्त्रियं हरेत् ।
शिरोरज्जुः पतिं हन्तीत्येवं रज्जुफलं विदुः ॥ ५२ ॥

वाजीन्द्रौ यममित्राख्यौ कृत्तिका च विशाखभम् ।
ब्रह्मानिलौ रौद्रहरी त्वदितिर्विश्वनायकौ ॥ ५३ ॥

पुष्याख्यौ सार्पमूलाख्यौ माघापौष्णं तथैव च ।
भगाहिर्बुध्न्यभे तद्वदुत्तराजैकपात्तथा ॥ ५४ ॥

हस्तवारुणभे नाशं वेधो याति परस्परम् ।
सौम्यचित्राधनिष्ठासु वेधो याति परस्परम् ॥ ५५ ॥

दिनं गणं च योनिश्च राशिरज्जू तथैव च ।
पञ्चैते मुख्यसंज्ञाः स्युर्दिनरज्जू विशेषतः ॥ ५६ ॥

ब्राह्मणानां दिनं श्रेष्ठं क्षत्रियाणां गणं तथा ।
राशिमैत्रं तु वैश्यानां शूद्राणां योनिरेव तु ॥ ५७ ॥

शिवं विभूतिं प्रीतिं च सौख्यं च बहुपुत्रताम् ।
कुलवृद्धिं धान्यवृद्धिं वंशवृद्धिं तथैव च ॥ ५८ ॥

माङ्गल्यं बहुपुत्रांश्च फलं विद्यादिनादिषु ।
उक्तेष्वेतेषु दशसु शुभमभ्यधिकं यदि ॥ ५९ ॥

अन्यथालोक्य शकुनं विवाहं कारयेत्सुधीः ।
सार्पाच्चतुष्कं रौद्रञ्च याम्यं त्वाष्ट्रा त्रिकं जलम् ॥ ६० ॥
विश्वैन्द्रे वासवं विष्णुः स्त्रीलिङ्गं समुदाहृतम् ।
सौम्यञ्च वारुणं मूलं नपुंसकमिति स्मृतम् ॥ ६१ ॥
शेषाः पुल्लिङ्गताराः स्युः सर्वदा घटनाविधौ ।
पुंसः पुल्लिङ्गतारा चेत्स्त्रियाः स्त्रीलिङ्गभं यदि ॥ ६२ ॥
उत्तमोत्तममादिष्टं ब्रह्मणा घटना विधौ ।
विपरीतेऽधमः प्रोक्तो मध्यमस्त्वन्यथा यदि ॥ ६३ ॥
मरीचिश्च वसिष्ठश्च अङ्गिराश्चात्रिरेव च ।
पुलस्त्यः पुलहश्चैव क्रतुश्च मुनयः क्रमात् ॥ ६४ ॥
अश्विन्यादिषु तारासु साभिजित्सुविधानतः ।
चतस्रो मण्डले योज्या मुनीनां गोत्रयोगतः ॥ ६५ ॥
एकगोत्रे भवेन्नाशो भिन्नगोत्रे शुभावहः ।
कर्क्यन्त्यवृश्चिकाविप्रा नृपाः सिंहधनुस्तुलाः ॥ ६६ ॥
मेषयुग्मघटा वैश्याः शूद्रा वृषमृगाङ्गनाः ।
वर्णश्रेष्ठां वर्णहीनो विवाहन्नैव कारयेत् ॥ ६७ ॥
यदि कुर्यात्तु मोहेन सद्यो भर्ता विनश्यति ।
तृतीयपञ्चसप्तायकर्मगो वा निशाकरः ॥ ६८ ॥
लग्नात्करोति संबन्धं दंपत्योर्गुरुवीक्षितः ।
तुलागोगर्किलग्नस्थः शुभेन यदि संयुतः ॥ ६९ ॥
वीक्षितः पृच्छतां नृणां कन्यालाभो भवेत्तदा ।
कृष्णपक्षे प्रश्नलग्नाद्युग्मराशौ शशी यदा ॥ ७० ॥

पापदृष्टोऽथवा रंध्रो न संबन्धमवाप्नुयात् ।
पृच्छकस्य भवेल्लग्नादिन्दुः षष्ठाष्टमे यदि ॥ ७१ ॥
दम्पत्योर्मरणं वाच्यमष्टमाब्दान्तरेण तु ।
लग्ने क्रूरे शुभः कामे कुलटा वा मृतप्रजा ॥ ७२ ॥
विज्ञेयं भर्तृमरणमष्टमाब्दान्तरेण तु ।
यदिलग्नगतश्चन्द्रस्तस्मात्सप्तमगः कुजः ॥ ७३ ॥
विवाहात्परतो भर्ता त्वष्टमाब्दान्नजीवति ।
लग्नात्पञ्चमगः पापः शत्रुदृष्टस्त्वनीचगः ॥ ७४ ॥
मृतपुत्राथवा कन्या कुलटा वा न संशयः ॥ ७५ ॥

इति त्रयोदशोऽध्यायः ॥

चतुर्दशोऽध्यायः ॥



विवाहकालः ।

अथ कालं प्रवक्ष्यामि पाणिग्रहणकर्मणः ।
अयने तूत्तरे श्रेष्ठं मध्यमं दक्षिणायने ॥ १ ॥
जन्मविक्रमतोयारिमृत्युकर्मव्यये गुरौ ।
कन्या वैधव्यमाप्नोति वरस्यापीदृशो गुरुः ॥ २ ॥
पञ्चमे वाथ षष्ठे वा सप्तमे वाथ जन्मतः ।
कुर्याद्विवाहं कन्यायाः शुभस्थानगते गुरौ ॥ ३ ॥
रोहिणीन्दुमखाहस्ताः पौष्णमित्रासुरानिलाः ।
उत्तराणि त्रयश्चैव विवाहे पुत्रदाः स्मृताः ॥ ४ ॥

शेषास्तु तारकाः सर्वाः पुत्रायुष्यविनाशदाः ।
अधोमुखे तु मृत्युः स्यात्तिर्यगास्ये ज्वराद्भयम् ॥ ५ ॥

ऊर्ध्वाननेषु कुर्याच्चेत्सर्वान्कामान्स विन्दति ।
द्वितीया दशमी चैव सप्तमी च त्रयोदशी ॥ ६ ॥

तृतीयैकादशी चैव पञ्चमी चोत्तमा मता ।
षष्ठ्यष्टमी द्वादशी च प्रतिपत्पर्वसंयुता ॥ ७ ॥

तिथयो मध्यमा प्रोक्ताः शेषाः सर्वे विवर्जिताः ।
अष्टम्याः परतः कृष्णे तिथयो मरणप्रदाः ॥ ८ ॥

नृयुक्कन्या तुला पूज्या मीनाजमृगवृश्चिकाः ।
वर्ज्यास्तु राशयः शेषा विवाहे मध्यमाः स्मृताः ॥ ९ ॥

वर्ज्याः पापांशवाराद्याः पूज्याः सौम्यांशवासराः ।
मेषे तु व्यभिचारी स्याद्वित्तहीना वृषे भवेत् ॥ १० ॥

मिथुने गुणसंपन्ना कर्कटे कुलटा भवेत् ।
सिंहे पितृगृहे वासः षष्ठे भर्तृहितैषिणी ॥ ११ ॥

तुलायां भर्तृनिरता वृश्चिके दुःखभोगिनी ।
पूर्वार्धे धनुषो वेश्या पश्चाद्भागे पतिव्रता ॥ १२ ॥

मृगे च कुम्भे मीने च परभर्तृरताभवेत् ।
बालशुक्रो हरेत्कन्यां क्षीणशुक्रः पतिं हरेत् ॥ १३ ॥

बालो बृहस्पतिः पुंसां क्षीणः स्त्रीणां तु मृत्युदः ।
पाणिग्रहे ग्रहा लग्ने स्थिताः कुर्युः शुभाशुभम् ॥ १४ ॥

वैधव्यं स्त्रीमृतिं युग्ममृतिं विख्यातिमेव च ।
आयुरायुः पुनरपि दारिद्र्यमनपत्यताम् ॥ १५ ॥

धने पापो महद्दुःखं चन्द्रस्तु बहुपुत्रताम् ।
सौम्यजीवौ महावित्तं सौमङ्गल्यं तु भार्गवः ॥ १६ ॥

भ्रातृस्थानगताः सर्वे ग्रहाः सौख्यसुतप्रदाः ।
सुखे सूर्यादयः कुर्युः दौर्भाग्यं विरहं तथा ॥ १७ ॥

दारिद्र्यं चैव सौभाग्यं माङ्गल्यं निस्सपत्नताम् ।
दौर्भाग्यं चाप्यसद्वृत्तिमिति गर्गोऽब्रवीत्फलम् ॥ १८ ॥

पञ्चमे बहुपुत्रत्वं कुर्युः सर्वे शुभग्रहाः ।
मृतप्रसूतिं भौमार्कौ कुष्ठरोगमहीनजौ ॥ १९ ॥

षष्ठे चन्द्रस्तु वैधव्यं सर्वदा संगमं बुधः ।
दारिद्र्यं भुजगस्त्वन्ये बहुपुत्रप्रदा ग्रहाः ॥ २० ॥

पाणिग्रहे ग्रहाः सर्वे वर्ज्या जामित्रमाश्रिताः ।
एकैकस्य पृथक्तेषां दोषान्वक्ष्यामि संप्रति ॥ २१ ॥

धिषणे दयिता प्राप्ते भर्तारमवमन्यते ।
शशांकजे तु दुश्शीला दुश्चरित्रा च भार्गवे ॥ २२ ॥

कुजे तु कुलटा भार्या मृतपुत्रा भवेच्छनौ ।
केतौ तु भ्रान्तशीला स्यात्सूर्ये तु विधवा भवेत् ॥ २३ ॥

सितौ राहौ तु जामित्रे दारिद्र्यं सर्वदा भवेत् ।
सर्वदुःखप्रदश्चन्द्रस्तस्मात्सर्वान्विवर्जयेत् ॥ २४ ॥

रन्ध्रेऽर्कासितभौमास्तु शुभदा अशुभाः परे ।
पुण्यस्थाने स्थिताश्चैव राहुभौमशनैश्चराः ॥ २५ ॥

अनिष्टफलदाः प्रोक्ता अन्येऽभीष्टफलप्रदाः ।
माने मृतिं कुजः सूर्यः क्षयव्याधिकरो भवेत् ॥ २६ ॥

शनिस्तु कुलटां पातो वैधव्यमितरे शुभाः ।
आये शुभाशुभाः सर्वे दम्पत्योः सर्वकामदाः ॥ २७ ॥
व्यये भार्गवजीवज्ञाः शुभा अन्येऽशुभावहाः ।

विवाहकालयोगाः ॥

अथ योगान्प्रवक्ष्यामि पुत्रायुष्यसुखप्रदान् ।
मेषूरणगतश्चन्द्रः विलग्ने तु बृहस्पतिः ॥ २८ ॥
षष्ठस्थानगतः सूर्यो भृगुरष्टमगो यदि ।
एतस्मिंस्तु समायोगे यदि पाणिग्रहो भवेत् ॥ २९ ॥
यानवाहनरत्नानां वरशय्यासनस्य च ।
तथैव धनधान्यानां स्वामित्वमुपगच्छति ॥ ३० ॥
विलग्नस्थो भवेज्जीवः शुक्रस्त्वष्टम एव च ।
चन्द्रमाः सप्तमे चैव षष्ठे चैव दिवाकरः ॥ ३१ ॥
तृतीये सौरिवक्रौ च चतुर्थे वा शशी स्थितः ।
एतस्मिंस्तु समायोगे विवाहो जायते यदि ॥ ३२ ॥
धर्ममर्थं च कामश्च पुत्रपौत्रांस्तथैव च ।
लभेतां दम्पती नित्यं जीवेतां शरदश्शतम् ॥ ३३ ॥
पापा उपचयस्थाश्चेत्सौम्याः केन्द्रत्रिकोणगाः ।
लाभेशस्त्वथवोच्चस्थः पुत्रायुःश्रीविवृद्धिदः ॥ ३४ ॥
दशमेऽर्कोऽङ्कजष्षष्ठे जीवो धर्मे बुधोदये ।
पुत्रपौत्रसुखायुष्यं क्षेमारोग्यञ्च विन्दति ॥ ३५ ॥
जीवोदये रिपौ पापा बुधशुक्रौ तु कण्टके ।
यानवाहनरत्नानि पाणिग्राहः प्रपद्यते ॥ ३६ ॥

कुजे लाभे रवौ व्योम्नि बुधशुक्रौ विलग्नगौ ।
पञ्चमे तु गुरुस्तिष्ठेन्मङ्गल्यापत्यवृद्धिकृत ॥ ३७ ॥
बुधजीवौ विलग्नस्थौ पापास्तूपचयस्थिताः ।
चन्द्रोऽर्थगो विवाहे तु पुत्रायुःश्रीसुखप्रदः ॥ ३८ ॥
जीवोदयेऽष्टमे शुक्रो लाभे सूर्ये बुधे जले ।
योगं माहेन्द्रमित्याहुर्दम्पत्योः सर्वसौख्यदम् ॥ ३९ ॥
शुक्रोदये खगे जीवे लाभे सूर्ये बुधे स्थिते ।
विष्णुप्रियमिति ख्यातो दम्पत्योः सर्वसौख्यकृत ॥ ४० ॥
जीवे लाभे विलग्नस्थे शुक्रे रन्ध्रे च संस्थिते ।
अर्धनारी तु विख्यातो दम्पत्योः प्रीतिवर्धनः ॥ ४१ ॥
वित्ते शुक्रे व्यये जीवे रन्ध्रेऽर्के षष्ठगे यमे ।
श्रीमती योगमित्याहुर्दंपत्योः श्रीसुखादिकृत् ॥ ४२ ॥
लग्ने शुक्रे गुरौ तोये स्वाययोर्बुधमन्दयोः ।
समुद्रमिति निर्दिष्टं दम्पत्योः सर्वसौख्यदम ॥ ४३ ॥
कुजार्कीशुक्रजीवाः स्युः आपोक्लीबे क्रमाद्यदि ।
महाविष्णुरिति ख्यातो दंपत्योः सर्वसौख्यकृत ॥ ४४ ॥
मन्दजीवार्कभूपुत्राः क्रमादुपचये स्थिताः ।
योगं पुष्यमिति प्राहुर्दम्पत्योः सर्वसौख्यदम ॥ ४५ ॥
शुक्रजीवौ यदा लग्ने विमलौ बलिनौ तदा ।
योगोऽयं स्थावरो नाम विवाहे सर्वसौख्यदः ॥ ४६ ॥
यदा शुक्रबुधौ स्यातामुदये प्रबलौ तदा ।
विवाहे शुभदो योगो जयो नामाऽतिशोभनः ॥ ४७ ॥

यदा ज्ञजीवशुक्रास्तु सहिता बलिनस्तदा ।
लग्नगा यदि योगोऽयं विजयो नाम योगराट् ॥ ४८ ॥

गुरुशुक्रौ यदा लग्ने चन्द्रे स्वांशगृहं गते ।
विवाहसमये योगः पुत्रमाङ्गल्यवृद्धिकृत् ॥ ४९ ॥

उत्तरायणगे सूर्ये विवाहं यः प्रपद्यते ।
पुत्रपौत्राश्च वर्धन्ते धनं च विपुलं भवेत् ॥ ५० ॥

अष्टौ मासाः प्रशस्ताः स्युश्चत्वारः परिवर्जिताः ।
प्रशस्तेष्वेषु मासेषु विवाहं कारयेन्नरः ॥ ५१ ॥

कर्किकन्याधनुःकुम्भस्थिते भानौ विवर्जयेत् ।
पुष्ये कार्तिकमासे च सद्वृत्ता जायते वधूः ॥ ५२ ॥

फाल्गुने सुभगा नारी भवेद्बहुधना च सा ।
मिथुने चैव वैशाखे द्रव्याढ्या सा वधूर्भवेत् ॥ ५३ ॥

सुभगा पुत्रसंयुक्ता धनाढ्या प्रियदर्शना ।
स्वजनस्यानुकूला च भर्तुः प्रियकरी भवेत् ॥ ५४ ॥

श्रावणाश्वयुजौ चैत्रं केचिन्मध्यम मूचिरे ।
साधके संपदि क्षेमे मैत्रे परममैत्रके ॥ ५५ ॥

सततं श्रियमाप्नोति भूमिश्चैव लभेत सः ।
मखायामुद्वहेद्यस्तु दीर्घमायुः स विन्दति ॥ ५६ ॥

सभ्रातृका पुत्रवती धनधान्ययुता भवेत् ।
सौम्ये प्राणसमस्नेहो लभेतां दम्पती सुखम् ॥ ५७ ॥

हस्ते तु धनवृद्धिः स्यात्सुखं धान्यञ्च वर्धते ।
स्वातौ मैत्रे च दम्पत्योर्वर्धते प्रीतिरुत्तमा ॥ ५८ ॥

मणिमुक्ताप्रवालानां स्वामिनौ दम्पती तथा ।
सदानुकूल्यं सौभाग्यं रेवत्यान्नात्र संशयः ॥ ५९ ॥

पुत्रपौत्राभिवृद्धिश्च रोहिण्यां धनभाग्भवेत् ।
उत्तरोत्तरसौख्यानि लभेते उत्तरत्रिके ॥ ६० ॥

पुत्रपौत्रांश्च पश्यन्तौ दासीदासगणैः सह ।
पक्षक्षये दिने रिक्ते क्षीणचन्द्रे ऋतुक्षये ॥ ६१ ॥

विषुवे च व्यतीपाते षडशीतिमुखे तथा ।
तथा संवत्सरान्ते चाप्ययनस्य परिक्षये ॥ ६२ ॥

पृष्ठोदयविलग्ने च नीचस्थानगते गुरौ ।
उल्कापातो यत्र तस्मिन् नक्षत्रे भूमिकम्पनं ॥ ६३ ॥

निर्घातो यत्र नक्षत्रे दिग्दाहो यत्र वा पुनः ।
आधाने जन्मनक्षत्रे कर्मर्क्षे च विपत्करे ॥ ६४ ॥

प्रत्यरे नैधने चैव ग्रहमुक्तेऽथ कांक्षिते ।
ग्रहयुक्तेऽथ नक्षत्रे विवाहं परिवर्जयेत् ॥ ६५ ॥

पक्षच्छिद्रे प्रजाहानिः रिक्तायां रिक्तता भवेत् ।
क्षीणे चन्द्रेऽर्थनाशः स्यात्पुत्रनाशो ऋतुक्षये ॥ ६६ ॥

विषुवे च व्यतीपाते व्याधिं मृत्युं च विन्दति ।
विवाहे कलहं कुर्यात् षडशीतिमुखे तथा ॥ ६७ ॥

क्षीणः संवत्सरस्यान्ते कुलक्षीणोऽपि वा भवेत् ।
अयनान्ते यदा कुर्यात्तदा मरणमादिशेत् ॥ ६८ ॥

पृष्ठोदये विलग्ने तु पश्चात्तापेन दह्यते ।
नीचस्थानं गते जीवे नीचत्वमुपजायते ॥ ६९ ॥

उल्कापाते विवाहे तु राजदण्डेन पीड्यते ।
भूमिकम्पे तु नक्षत्रे स्थानभ्रंशमवाप्नुयात् ॥ ७० ॥
निर्घातर्क्षे विवाहे तु ग्रामदाहेन दह्यते ।
दिग्दाहे च यदा कुर्यात्तदा ह्यग्निभयं ध्रुवम् ॥ ७१ ॥
आधाने जन्मनक्षत्रे त्वचिरादेव नश्यति ।
कुर्याद्विवाहं कर्मर्क्षे कर्मकर्ता विनश्यति ॥ ७२ ॥
विपत्तारे प्रीतिनाशः प्रत्यरे पतिनाशनः ।
नैधने निधनं याति निःसंशयमिति स्थितः ॥ ७३ ॥
ग्रहयुक्ते भवेद्वैरं ग्रहकाङ्क्षितभे क्षयः ।
ग्रहयुक्ते तु नक्षत्रे दारिद्र्यमुपजायते ॥ ७४ ॥
चन्द्रसूर्योपरागे वा नक्षत्रे केतुसंयुते ।
षाण्मासाभ्यन्तरे चैव तस्य मृत्युं विनिर्दिशेत् ॥ ७५ ॥
सूर्येण संयुते चन्द्रे दारिद्र्यं भवति ध्रुवम् ।
कुजेन मरणं व्याधिः सौम्येन त्वनपत्यता ॥ ७६ ॥
दौर्भाग्यं गुरुणा युक्ते सापत्न्यं भार्गवेण तु ।
प्रव्रज्या सूर्यपुत्रेण राहुणा कलहः सदा ॥ ७७ ॥
केतुना संयुते चन्द्रे नित्यदुःखोपसेवकः ।
पापराशिगते चन्द्रे दम्पत्योर्मरणं भवेत् ॥ ७८ ॥
षडष्टरिःफगश्चन्द्रो दम्पत्योर्मरणप्रदः ।
जन्ममासे तु जन्मर्क्षे जन्मवारे न कारयेत् ॥ ७९ ॥
आद्यगर्भस्य पुंसो वा स्त्रियो वान्यस्य कारयेत् ।
शुक्रो लग्ने सहस्राणि बुधो लग्ने शतानि च ।

लक्षत्रयन्तु दोषाणां गुरुर्लग्ने व्यपोहति ॥ ८० ॥

इति चतुर्दशोऽध्यायः ॥

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पञ्चदशोऽध्यायः ॥

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रजस्वलाफलम् ।

रजस्वलाफलं वक्ष्ये मासे नक्षत्र एव च ।
तिथिवारांशके लग्ने काले दर्शन एव च ॥ १ ॥

मेषमासे तु विधवा वैशाखे तु पतिव्रता ।
मिथुने सुखभोगा स्यादाषाढे भ्रष्टचारिणी ॥ २ ॥

श्रावणे बहुपुत्रा स्यात्कन्यायां श्रीमती भवेत् ।
तुलामासे तु विधवा कार्तिके परगामिनी ॥ ३ ॥

दुश्चरित्रा मार्गशीर्षे पुष्यमासे पतिव्रता ।
माघमासेऽर्थहानिः स्यात्फाल्गुने पुत्रसंयुता ॥ ४ ॥

सूर्यवारे सुतो नास्ति सोमवारे पतिव्रता ।
भौमवारे पतिं हन्ति बुधे पुत्रवती भवेत् ॥ ५ ॥

गुरुवारे सुशीला स्याच्छुक्रवारे प्रजावती ।
मन्दवारे दरिद्रा स्यादित्येवं ऋतुलक्षणम ॥ ६ ॥

अश्विन्यां विधवा नारी भरण्यां पुत्रसंभवः ।
कृत्तिकायां मृतसुता रोहिण्यां सुखमेधते ॥ ७ ॥

सौम्ये तु पुत्रलाभा स्यादार्द्रायां व्याधिपीडिता ।
पुनर्वस्वोः सुखं पत्युः पुष्ये राजानुभोगिनी ॥ ८ ॥

आश्लेषायां मृतसुता मखायां पुत्रवर्धिनी ।
पूर्वे भाग्यवती योषिदुत्तरे तु सुखं भवेत् ॥ ९ ॥
हस्ते महासुखं चैव चित्रायां च सुखं भवेत् ।
स्वातौ कुटुम्बिनी चैव विशाखे विधवा भवेत् ॥ १० ॥
अनूराधे तु सौख्यं स्याज्ज्येष्ठायां परकामिनी ।
मूले तु व्यभिचारः स्यादाषाढे श्रीमती भवेत् ॥ ११ ॥
उत्तराषाढभे सौख्यं श्रवणे वृद्धिरुत्तमा ।
श्रविष्ठायां सर्वभोगा वारुणे निर्धना भवेत् ॥ १२ ॥
प्रोष्ठपादे श्रेष्ठपुत्रा श्रीमती तदनन्तरे ।
पौष्णे भर्तुर्हिता नारी रजःफलमुदीरितम् ॥ १३ ॥
प्रथमायां पतिं हन्ति द्वितीयायां सुखान्विता ।
तृतीयायां सुखावाप्तिः चतुर्थ्यां परदारिका ॥ १४ ॥
पञ्चम्यां पुत्रलाभः स्यात्षष्ठ्यां पुत्रविनाशिनी ।
सप्तम्यां भोगमाप्नोति चाष्टम्यां व्याधिपीडिता ॥ १५ ॥
नवम्यां तु दरिद्रा स्याद्दशम्यां सुखभोगिनी ।
एकादश्यां पतिस्नेहा द्वादश्यां विधवा भवेत् ॥ १६ ॥
त्रयोदश्यां सुखं चैव चतुर्दश्यां परप्रिया ।
पूर्णायां पूर्णलाभा स्याद्दर्शे तु कुलनाशनी ॥ १७ ॥
मेषे तु कामचारा स्याद्वृषभे सुखभोगिनी ।
मिथुने सर्वसंपत्स्यात्भ्रष्टाचाराथ कर्कटे ॥ १८ ॥
सिंहे तु पुत्रलाभः स्यात्कन्यायां श्रीमती भवेत् ।
तौल्यां विचक्षणा चैव वृश्चिके परदारिका ॥ १९ ॥

दुर्वृत्ता धनुषः पूर्वे भागेऽन्यस्मिन्पतिव्रता ।
मकरे मानहीना स्यात्कुम्भे धनवती भवेत् ॥ २० ॥
मीने विचक्षणा चैव पुष्पवत्याः फलं विदुः ।
आरांशके परप्रेष्या दरिद्रा भार्गवांशके ॥ २१ ॥
भोगार्थयुक्ता सौम्यांशे चन्द्रांशे दुष्टचारिणी ।
रव्यंशके बुद्धिमती सुभगा धिषणांशके ॥ २२ ॥
मन्दांशके दरिद्रा स्यादंशकस्य फलं विदुः ।
भास्करस्योदये मृत्युः चन्द्रे तु स्त्रीप्रसूर्भवेत् ॥ २३ ॥
गर्भस्रावः कुजे चैव बुधे पुत्रवती भवेत् ।
आयुः श्रीः प्रीतिरारोग्यमुदये गुरुकाव्ययोः ॥ २४ ॥
मन्दोदये विरोधः स्यात्सर्वदुःखं तमोदये ।
लग्नस्य सप्तमस्थाने सूर्ये वैधव्यमाप्नुयात् ॥ २५ ॥
वृद्धिचन्द्रे तु वृद्धिः स्यात्क्षीणचन्द्रे क्षयो भवेत् ।
भौमे तु पुत्रनाशः स्याद्बुधे पुत्रवती भवेत् ॥ २६ ॥
बृहस्पतौ धनायुष्यं शुक्रे सर्वार्थलाभदम् ।
शनैश्चरे तु वन्ध्या स्याद्राहौ तु मरणं ध्रुवम् ॥ २७ ॥
आदित्यभौममन्दानां वारवर्गोदये क्षणे ।
मरणं गर्भनाशं च कुलटात्वं यथाक्रमम् ॥ २८ ॥
सौम्यभार्गवजीवानां वारवर्गोदयेक्षणे ।
मरणं गर्भनाशं च कुलटात्वं यथाक्रमम् ॥ २९ ॥
सौम्यभार्गवजीवानां वारवर्गोदयेक्षणे ।
सत्पुत्रं सुखमारोग्यं दीर्घमायुश्च विन्दति ॥ ३० ॥

पूर्वाह्ने शोभनं प्रोक्तं मध्याह्ने मध्यमं भवेत् ।
अशुभं त्वपराह्ने स्याद्रात्रौ चैवं फलं भवेत् ॥ ३१ ॥

जन्मर्क्षात्प्रतिकूलर्क्षे लग्नजन्माष्टमे विधौ ।
मृत्युराशौ रजोदृष्टौ नानादुःखमवाप्नुयात् ॥ ३२ ॥

ऋतुस्नाता तु या नारी यादृशन्नरमीक्षते ।
तादृशं जनयेत्पुत्रं तस्मात्पश्येन्निजं पतिम् ॥ ३३ ॥

इति कालप्रकाशिकायां पञ्चदशोऽध्यायः ॥



षोडशोऽध्यायः ॥



वेदागमोक्तसमये प्रदेशे च मनोहरे ।
पुण्यतीर्थजलैर्युक्ते गन्धपुष्पाद्यलंकृते ॥ १ ॥

प्रसन्नचित्तः कान्तासु निषेकं कारयेन्नरः ।
सौदर्शनमहामन्त्रं शुचिर्भूत्वा समाहितः ॥ २ ॥

नित्यमष्टोत्तरशतं जपन्पुत्रमवाप्नुयात् ।
विष्णुर्योनिन्तथा जप्त्वा स्त्रियं गच्छेत्सुपुत्रवान् ॥ ३ ॥

रोहिणीरेवतीहस्तमैत्रश्रवणवारुणाः ।
स्वातीमूलोत्तराश्चैव निषेके पूजिताः स्मृताः ॥ ४ ॥

तिष्यश्चित्रा श्रविष्ठा च सौम्यादित्यतुरङ्गमाः ।
षडेते मध्यमाः प्रोक्ताः शेषास्तु परिवर्जिताः ॥ ५ ॥

जीवशुक्रबुधेन्दूनां वारवर्गांशकाः शुभाः ।
आदित्यभौममन्दानां वारांशाः परिवर्जिताः ॥ ६ ॥

अष्टमी नवमी वर्ज्या चतुर्थी च चतुर्दशी ।
पर्वणी वर्जिते शिष्टा निषेके तिथयः शुभाः ॥ ७ ॥
जन्मत्रयं द्वादशीं च विशेषेण विवर्जयेत् ।
वृषभो मिथुनं कर्की सिंहकन्यातुलाझषः ॥ ८ ॥
निषेके शुभदाः प्रोक्ता निन्दिताः शिष्टराशयः ।
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ॥ ९ ॥
तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ।
आस्नानदिवसाद्वाग्दोषं वक्ष्यामि सङ्क्रमे ॥ १० ॥
प्रथमेह्न्यृतौ प्राप्ते निषेकं यः करिष्यति ।
शीघ्रं स मृत्युमाप्नोति द्वितीये स्त्री मारिष्यति ॥ ११ ॥
तृतीयेऽह्नि निषिक्तस्य गर्भस्य मरणं भवेत् ।
चतुर्थे जायते पुत्रो ह्यल्पायुर्धनवर्जितः ॥ १२ ॥
विद्याहीनः स्थानशून्यो दुःखी चाचारवर्जितः ।
पितुरिन्द्रियनाशश्च तस्माच्चत्वारि वर्जयेत् ॥ १३ ॥
पञ्चमे जायते पुत्रः षष्ठे पुत्रः स पौत्रकः ।
सप्तमे च प्रजा कन्या त्वष्टमे चेश्वरस्मृतः ॥ १४ ॥
नवमे तु तथा पापो दशमे प्रवरः सुतः ।
एकादशे दुष्टकन्या द्वादशे पुरुषोत्तमः ॥ १५ ॥
त्रयोदशे वरा नारी धनवांश्च चतुर्दशे ।
कन्या मृता पञ्चदशे सर्वज्ञः षोडशे स्मृतः ॥ १६ ॥
तस्मादुक्तेषु कालेषु ऋतुस्नातां स्त्रियं व्रजेत् ।
युग्मर्क्षगे शशाङ्के तु लग्ने स्त्रीजन्म संभवेत् ॥ १७ ॥

लग्ने विषमगे चन्द्रे पुत्रजन्म प्रजायते ।
विषमर्क्षगतौ लग्नाज्जीवार्कौ पुत्रजन्मदौ ॥ १८ ॥

निषेककाले चन्द्रार्कावन्योन्यं पश्यतो यदि ।
तथैव चान्द्रमन्दौ वा क्लीबजन्मप्रदौ स्मृतौ ॥ १९ ॥

लग्नराशिगतं मन्दं क्षीणेन्दुसहितः कुजः ।
यदि पश्यति चेन्नारी गर्भिणी म्रियते तथा ॥ २० ॥

पापान्वितौ विलग्नेन्दू सौम्यैर्यदि न वीक्षितौ ।
सगर्भा म्रियते नारी युगपत्पृथगेव वा ॥ २१ ॥

मन्दस्य राशौ मन्दांशे लग्ने मन्दस्य सप्तमे ।
अस्मिन्योगे निषेकश्चेत्सूतिरब्दत्रयेण हि ॥ २२ ॥

कर्क्यां चन्द्रांशके लग्ने चन्द्रे सप्तमसंस्थिते ।
अस्मिन्योगे निषेकश्चेत्सूतिर्द्वादशवत्सरे ॥ २३ ॥

रवीन्दुशुक्रवक्रास्तु स्वस्वभागगतास्तथा ।
गुरुस्त्रिकोणलग्नस्थः पुत्रोत्पत्तिप्रदो नृणाम् ॥ २४ ॥

चापलग्ने नवांशेऽन्त्ये तत्रस्थाः सकला ग्रहाः ।
मन्देन ज्ञेन वा दृष्टा भवेयुर्बहवः प्रजाः ॥ २५ ॥

युग्मस्थौ चन्द्रशुक्रौ चेदोजस्था ज्ञार्यलोहिताः ।
लग्नचन्द्रौ तु युग्मस्थौ पुंग्रहेण निरीक्षितौ ॥ २६ ॥

युग्मस्था बुधजीवाराः सर्वे युग्मप्रजा प्रदाः ।
युग्मक्षेत्रगताविन्दुसौम्यौ भौमनिरीक्षितौ ॥ २७ ॥

क्लीबजन्मप्रदौ प्रोक्ताविति संतो ब्रुवन्ति हि ।
समराशिस्थितः सूर्यः क्लीबदृष्टश्च तादृशः ॥ २८ ॥

मकरान्ते विलग्ने तु मन्देन्द्वर्कनिरीक्षिते ।
जायते वामनो मर्त्यो लोकविस्मयकारकः ॥ २९ ॥

कर्कटे च विधौ लग्ने कुब्जो मन्दारवीक्षिते ।
पङ्गुर्मीने सचन्द्रे स्याच्छन्यर्कारनिरीक्षिते ॥ ३० ॥

झषकर्किमृगाजानां नवांशे तु विधौ स्थिते ।
मन्दारसहिते ताभ्यां दृष्टे वा कुष्ठरोगवान् ॥ ३१ ॥

सिंहे रवीन्दुसंयुक्ते कुजार्किभ्यां निरीक्षिते ।
जायते नेत्रहीनोऽसौ सौम्याऽसौम्यैः सबुद्बुदः ॥ ३२ ॥

त्रिकोणस्थे धरासूनौ पापग्रहनिरीक्षिते ।
जायते स्तनहीनोऽसौ न केन्द्रे बलवान्गुरुः ॥ ३३ ॥

पापदृष्टे वृषेऽजे वा जायते दन्तुरो नरः ।
कीटनक्रवृषेष्विन्दौ त्रिकोणस्थे सपापके ॥ ३४ ॥

पापग्रहैस्तु संदृष्टे जायते कुष्ठरोगवान् ।
द्विद्वादशगते पापे चन्द्रलग्नेऽस्तगे रवौ ॥ ३५ ॥

स्थिते कुष्ठ्यथ वा गुल्मी कासश्वासार्दितोऽपि वा ।
अर्कार्यमारौ कामस्थौ पुंसो रोगप्रदौ स्मृतौ ॥ ३६ ॥

तथार्कयुक्ते लग्ने वा ताभ्यां द्वाभ्यां निरीक्षिते ।
तयोः क्षेत्रस्थिते चन्द्रे ताभ्यां दृष्टेऽथवा यदि ॥ ३७ ॥

शुभदृष्टिर्नविद्येत निषेको गर्भनाशदः ।
निषेककाले दम्पत्योर्भयं वा व्यसनं यदि ॥ ३८ ॥

खर्वो मूकोऽथवान्धो वा जायते दुःखितोऽपि वा ।
केचिदिच्छन्ति लग्नस्य शुद्धिमन्ये तथायुषः ।

अतो लग्नेऽष्टमे चैव ग्रहान्सर्वान्विवर्जयेत् ॥ ३९ ॥

इति कालप्रकाशिकायां षोडशोऽध्यायः ॥

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सप्तदशोऽध्यायः ॥

पुंसवनम् ।

अथ पुंसवनं वक्ष्ये गर्भे व्यक्ते तु कारयेत् ।
मासे तृतीये व्यक्तः स्याद्गर्भस्तस्मिन्प्रकारयेत् ॥ १ ॥

तदलाभे चतुर्थे वा षष्ठे वाऽप्यथवाऽष्टमे ।
तिष्ये श्रवणऋक्षे वा कुर्यात्पुंसवनक्रियाम् ॥ २ ॥

पक्षच्छिद्राञ्च रिक्ताश्च पर्वचैव विवर्जयेत् ।
युग्मस्त्रीकर्कटा वर्ज्याः शेषाः सर्वे शुभावहाः ॥ ३ ॥

कन्यायाञ्चैव कुर्वीत दृष्टायामपि वा शुभैः ।
गुरुशुक्रबुधेन्दूनां प्रशस्ता दिवसादयः ॥ ४ ॥

अष्टमस्था ग्रहाः सर्वे विशेषेण विवर्जिताः ।
विधूदयं व्यये चन्द्रं प्रशंसन्ति सितेक्षणम् ॥ ५ ॥

केन्द्रत्रिकोणगाः सौम्याः पूज्याः शेषा विगर्हिताः ।
त्रिषडाय गताः पापाः सर्वे पुंसवने शुभाः ॥ ६ ॥

चन्द्रे तु बलसंयुक्ते कुर्यात्पुंसवनक्रियाम् ।
पृथक्पुंसवने कार्ये एष काल उदाहृतः ॥ ७ ॥

सीमन्तकर्मणा सार्थं कर्तव्य मासराशयः ।
तिथिनक्षत्रवाराश्च सीमन्तस्य य ईरिताः ॥ ८ ॥

तेष्वेव राशितारेषु कुर्यात्पुंसवनक्रियाम् ।

सीमन्तोन्नयनम् ।

अतः परं प्रवक्ष्यामि कालं सीमन्तकर्मणः ॥ ९ ॥

मासे चतुर्थे संप्राप्ते षष्ठे वाप्यथवाष्टमे ।
सौरमासे तु कुर्वीत सीमन्तोन्नयनन्नरः ॥ १० ॥

बौधायनानां मुख्यः स्यात्पञ्चमः सप्तमस्तथा ।
कौषीतकीनां मुख्यं स्यात्सदा सीमन्तकर्मणि ॥ ११ ॥

कालातिपत्तौ सर्वेषां नवमे दशमेऽपि वा ।
यावत्प्रसवमित्येव पुंसवे शङ्खभाषितम् ॥ १२ ॥

सीमन्तं पात्रसंस्कारो गर्भस्यैव न पुंस्त्रियोः ।
तस्मात्प्रथम एव स्याद्गर्भे सीमन्तकर्म तत् ॥ १३ ॥

सकृत्संस्कृतसंस्काराः सीमन्ते तु द्विजस्त्रियः ।
यं यं गर्भं प्रसुवते स सर्वः संस्कृतो भवेत् ॥ १४ ॥

रोहिण्यां चैव तिष्येव हस्तादित्योत्तरासु च ।
श्रवणे चैव रेवत्यां मृगशीर्षे तथैव च ॥ १५ ॥

सीमन्तोन्नयनं कुर्यादेतेष्वेव शुभांशके ।
अश्विनी मैत्रमूलानि त्रीणि ग्राह्याणि संकटे ॥ १६ ॥

इति ज्योतिर्विदः प्राहुः केचित्सीमन्तकर्मणि ।
चतुर्दशीं चतुर्थीं च षष्ठीं च द्वादशीं तथा ॥ १७ ॥

अष्टमीं नवमीं दर्शं सीमन्ते परिवर्जयेत् ।
चन्द्रे तु बलसम्पन्ने चतुर्थीं च चतुर्दशीम् ॥ १८ ॥

पौर्णमासीं प्रशंसन्ति केचित्सीमन्तकर्मणि ।

जीवशुक्रबुधेन्दूनां प्रशस्ता वासरांशकाः ॥ १९ ॥

भौमार्कार्कजवारांशान्सीमन्ते परिवर्जयेत् ।
वृश्चिके चैव सिंहे च सीमन्तं नैव कारयेत् ॥ २० ॥

शेषास्तु राशयः सर्वे सीमन्ते पूजिताः स्मृताः ।
अष्टमथा ग्रहाः सर्वे वर्ज्याः सीमन्तकर्मणि ॥ २१ ॥

लग्नादष्टमराशीशः केन्द्रगः शुभवीक्षितः ।
यदि ह्यष्टमगस्योक्तदोषमाशु व्यपोहति ॥ २२ ॥

विपदि प्रत्यरे चैव वधे वैनाशिके तथा ।
चन्द्राष्टमे त्रिजन्मर्क्षे सीमन्तं वर्जयेत्सुधीः ॥ २३ ॥

मासप्रोक्तेषु कार्येषु मूढत्वं गुरुशुक्रयोः ।
अधिमासादिदोषाश्च न स्युः कालविधेर्बलात् ॥ २४ ॥

इति सप्तदशोऽध्यायः ।

अष्टादशोऽध्यायः ॥

सूतिकागृहलक्षणम् ।

अतः परं प्रवक्ष्यामि सूतिकागृहलक्षणम ।
आसन्ने दशमे मासे सूतिकागृहमारभेत् ॥ १ ॥

चान्द्रपौष्णकरादित्यरोहिणीमैत्रवायवः ।
उत्तरत्रयचित्राश्विश्रवणाः स्युः सुपूजिताः ॥ २ ॥

रिक्ता पर्वाष्टमी वर्ज्याः शेषास्तु तिथयः शुभाः ।
शकुनादीनि विष्टिं च वर्जयेत्सूतिकागृहे ॥ ३ ॥

चन्द्रज्ञजीवशुक्राणां विहिता दिवसांशकाः ।
आदित्यभौममन्दानां वारवर्गाश्च निन्दिताः ॥ ४ ॥
उत्तमानि स्थिरर्क्षाणि मध्यमान्युभयानि तु ।
अधमानि चरर्क्षाणि सूतिकावेश्मवेशने ।
स्वानुकूलदिशि प्रोक्तं सूतिकाभवनं बुधैः ॥ ५ ॥

इति अष्टादशोऽध्यायः ॥



एकोनविंशोऽध्यायः ॥



कृष्यारम्भः ॥

अतः परं प्रवक्ष्यामि कृष्यारम्भमनुत्तमम् ।
कृषिरेव प्रधानं हि तन्मूला जगतः स्थितिः ॥ १ ॥
आरभेत कृषिं तस्मात्सर्वयत्नेन बुद्धिमान् ।
पूर्वं प्रविश्य मेदिन्यां पश्चादारभते कृषिम् ॥ २ ॥
तस्माद्भूमिप्रवेशाय नक्षत्रादिकमुच्यते ।
उत्तरेषु मखायां च स्वातौ पुष्यानुराधयोः ॥ ३ ॥
चैत्रे रौद्रे च याम्ये च कुर्याद्भूमिप्रवेशनम् ।
ओजास्तु तिथयः सर्वाः प्रशस्ता नवमीं विना ॥ ४ ॥
वर्ज्या युग्मा द्वितीयां च दशमीं च तथा विना ।
केचिद्भद्रां वर्जयन्ति दैवज्ञाः क्ष्माप्रवेशने ॥ ५ ॥
कुजसौम्येन्दुवागीशवारेषु शुभदं भवेत् ।
मन्दवारादिकं केचिदिच्छन्ति क्ष्माप्रवेशने ॥ ६ ॥

वृषवृश्चिककन्यासु शुभं भूमिप्रवेशनम् ।
एवं प्रविश्य पश्चात्तु कृषिकर्म समाचरेत् ॥ ७ ॥

शुभवाराः शुभाः सर्वे पापवारा विवर्जिताः ।
अर्थमर्क्षे च तल्लग्ने कर्तव्यं लाङ्गलादिकम् ॥ ८ ॥

मूलादित्योत्तराश्चैव रोहिणीमैत्रमेव च ।
रेवतीपुष्यहस्ताश्च कृषिकर्मणि पूजिताः ॥ ९ ॥

विष्णुवाय्वम्बुनाथाश्विवसुचित्रेन्दुभानि च ।
मखाविशाखामुख्यानीत्येवं केचित्प्रचक्षते ॥ १० ॥

गङ्गागुणा गुणा गौरी ईशाद्यर्कविमुक्तभात् ।
कोणेषु कृषिनाशः स्यान्महादिक्षु महत्फलम् ॥ ११ ॥

पक्षच्छिद्राश्च रिक्ताश्च पर्वणी च विवर्जिते ।
शेषास्तु तिथयः सर्वाः कृष्यारम्भे सुपूजिताः ॥ १२ ॥

नवम्यां सस्यनाशः स्याच्चतुर्थ्यां कीटसंभवः ।
पापग्रहोदये मृत्युः कर्तृहन्त्री चतुर्दशी ॥ १३ ॥

गोकर्किमृगमीनाश्च मिथुनं चैव पूजिताः ।
मेषकुम्भालिसिंहाः स्युः वर्ज्याः शेषास्तु मध्यमाः ॥ १४ ॥

मेषलग्ने पशोर्हानिः कर्कटे सफलं भवेत् ।
कण्ठीरवे विनाशः स्यात्तुलायां सस्यसंपदः ॥ १५ ॥

बुधक्षेत्रे तु सफलं वृषभे तु फलं भवेत् ।
वृश्चिके वह्निदाहः स्याद्धान्यवृद्धिस्तु कार्मुके ॥ १६ ॥

मृगे बहुफलं विद्यात्कुम्भे चोरभयं भवेत् ।
मीने सुभिक्षमायाति कृष्यारम्भे फलं विदुः ॥ १७ ॥

पूर्वपक्षे तु कुर्वीत कृष्णपक्षे तु वर्जयेत् ।
प्राङ्मुखो वा प्रकुर्वीत कृषिकर्मोत्तरामुखः ॥ १८ ॥
एवं तिस्रोऽथवा पञ्च कृषिरेखाः प्रकीर्तिताः ।
अत ऊर्ध्वं न कुर्वीत कृष्यारम्भदिने कृषिम् ॥ १९ ॥
भग्नशृङ्गखुरं चैव च्छिन्नलाङ्गूलमेव च ।
कपिलां वर्जयेत्तत्र रक्तं कृष्णं च योजयेत् ॥ २० ॥
हलप्रवाहे तत्क्षेत्रे यदि सर्पस्तु दृश्यते ।
तत्क्षेत्रमन्यदीयं स्यादिति ज्योतिर्विदो विदुः ॥ २१ ॥
हलप्रवाहे तत्क्षेत्रे यदि कूर्मस्तु दृश्यते ।
बहुलाभं हि तत्क्षेत्रं कुर्यात्तस्य न संशयः ॥ २२ ॥
कृष्यमाणे हले यत्र भस्माङ्गारस्तुषोऽस्थि वा ।
लोष्टके शरदो वापि दृश्यन्ते तद्विवर्जयेत् ॥ २३ ॥
यदाचोत्पद्यते दोषो घृतेन पयसापि वा ।
सके दोषा विनश्यन्ति शुभं चास्य प्रयच्छति ॥ २४ ॥
लाङ्गूलदण्डिकायूकौ योक्त्रद्वयसमन्वितम् ।
स्थापयेद्दण्ड ऋक्षाणां चण्डांशुस्थितभादिकम् ॥ २५ ॥
दण्डलाङ्गूलयूगानां द्विद्विस्थाने त्रिकं त्रिकम् ।
योक्त्रयोः पञ्चकान्विद्याद्गणानां चक्रलाङ्गले ॥२६॥
दण्डस्थे तु गवां हानिः यूकस्थे स्वामिनो मृतिः ॥ २७ ॥
लक्ष्मी लाङ्गूलयोक्त्रस्थे कृष्यारम्भणवासरे ।
लाङ्गूले भज्यमाने तु कुलभङ्गं विनिर्दिशेत् ॥ २८ ॥
ईषाभङ्गे भवेत्स्त्रीणां यागे कुलपतेः स्वयम् ।

शमीभङ्गे तु नारीणां योके पुत्रवधो भवेत् ॥ २९ ॥
जङ्घाभङ्गे भवेत्सिद्धिः सर्वसस्यानि संपदः ।
कण्ठे चोरभयं विद्याच्छिद्रके स्याद्धनक्षयः ॥ ३० ॥
पादभङ्गे भवेद्वृद्धी रज्जुच्छेदे तु शोभनम् ।

बीजावापनम् ।

अतः परं प्रवक्ष्यामि बीजावापमनुत्तमम् ॥ ३१ ॥
बीजावापः कालयोगात्सफलो जायते नृणाम् ।
वारुणं वैष्णवं स्वाती पुष्यशूर्पोत्तराणि च ॥ ३२ ॥
रोहिणीमूलमैत्राणि हस्तपौष्णमखास्तथा ।
चतुर्दशैतास्तारा: स्युर्बीजनिर्वापणे शुभाः ॥ ३३ ॥
अश्वादित्यशशाङ्काश्च धनिष्ठा चैत्र मध्यमाः ।
अन्यानि नवताराणि वर्जयेद्बीजवापने ॥ ३४ ॥
विशाखाभरणीमूलाकृत्तिकासु मखासु च ।
त्रिपूर्वासु सदा शस्तं कन्दबीजनिवापनम् ॥ ३५ ॥
स्वातीज्येष्ठा च हस्तश्च पुनर्वस्वदितिस्तथा ।
अनूराधा च चान्द्रं च रेवती त्वाष्ट्रभं तथा ॥ ३६ ॥
फलवल्ल्यादिसंस्थाने पुष्पादीनां तथा शुभाः ।
नक्षत्रेषु प्रवक्ष्यामि योगान्बहुफलप्रदान् ॥ ३७ ॥
बृहतीनां तु भरणी पूगानामश्विनी शुभा ।
वृक्षाणां रोहिणी पूज्या शस्तेक्षूणां पुनर्वसू ॥ ३८ ॥
मुद्गानां त्वाष्ट्रभं श्रेष्ठं सस्यानां पवनाधिपः ।
तिलानांमैत्रभं मूलकन्दनागलतास्वपि ॥ ३९ ॥

वारुणं कृष्णधान्यानां शालीनां वैष्णवं शुभम् ।
घटस्य पञ्चमांशस्थे सिते लग्ने नियोजयेत् ॥ ४० ॥

बीजानि नारिकेलानां बृहद्बहुफलाप्तये ।
शुक्रे मीनान्त्यगे लग्ने चिरकालफला द्रुमाः ॥ ४१ ॥

मीनस्य पञ्चमांशस्थे शुक्रे लग्नमुपागते ।
कूश्माण्डादिसमावापे बृहद्बहुबलानि हि ॥ ४२ ॥

भद्रा रिक्ता पर्वणी च वर्ज्याः शेषास्तु शोभनाः ।
विष्टिं विना प्रशस्तानि भवादिकरणानि षट् ॥ ४३ ॥

शुक्रेन्दुबुधजीवानामुत्तमा दिवसांशकाः ।
अङ्कुरश्चान्यमासे तु सौरे यद्यर्थनाशनम् ॥ ४४

ऐन्दवे कर्मनाशः स्याद्बीजानां वापने तथा ।
सूर्योदये सूर्यवारे सस्यबीजानि वापयेत् ॥ ४५ ॥

चन्द्रोदये चन्द्रवारे जलपुष्पाङ्कुरं न्यसेत् ।
कुजवारे च तल्लग्ने कोद्रवान्वापयेत्सुधीः ॥ ४६ ॥

बुधवारे तदुदये पूगादीन्तालकान्न्यसेत् ।
स्थाप्या गुरूदये वारे फलवृक्षाः स्थिरा द्रुमाः ॥ ४७ ॥

शुक्रवारे तु तल्लग्ने स्थापयेत्कुसुमद्रुमान् ।
मन्दवारे तु मध्याह्ने कृष्णबीजानि वापयेत् ॥ ४८ ॥

सोमे सौम्ये गुरौ शुक्रे सर्वकर्म च सिध्यति ।
भौममन्दार्कवारेषु प्रोक्तमेव तु सिध्यति ॥ ४९ ॥

गोसिंहकर्किमीनाश्च मकरश्च सुपूजिताः ।
तुलामिथुनकुम्भाः स्युर्मध्यमा वर्जिताः परे ॥ ५० ॥

षष्ठाय भ्रातृगाः पापाः श्रेष्ठाः शेषेषु गर्हिताः ।
शशी बन्ध्वर्थपुत्रस्त्रीभ्रातृधर्मायगः शुभः ॥ ५१ ॥

अष्टमस्था ग्रहा नेष्टाः शुक्रो नेष्टोऽस्तराशिगः ।
बीजोप्तौ शुक्रयुक्तर्क्षात्त्रित्रिद्वादशषट्त्रिषु ॥ ५२ ॥

स्याद्विष्टं कज्जलं सस्यवृद्धिर्निस्तण्डुलं लयः ।
एवं सम्यक्परीक्ष्यैव कारयेद्बीजवापनम् ।
उक्तकालेषु कुर्याच्चेद्भवेत्तस्य महत्फलम् ॥ ५३ ॥

इति एकोनविंशोऽध्यायः ।

विंशोऽध्यायः ॥

नवलवनम् ।

अतः परं प्रवक्ष्यामि सस्यानां लवनं नवम् ।
हस्तार्द्रयोर्मखायां च रोहिण्यामुत्तरासु च ॥ १ ॥

श्रवणे चैव रेवत्यां सौम्ये पुष्यानुराधयोः ।
भरण्यां च विशाखे च प्रथमं लवनं शुभम् ॥ २ ॥

द्वादश्येकादशी रिक्ता वर्ज्या दर्शोष्टमी तथा ।
शकुनादीनि विष्टिं च विशेषेण विवर्जयेत् ॥ ३ ॥

शेषास्तु तिथयः सर्वा लवने शुभदाः स्मृताः ।
शुभानां राशयः श्रेष्ठा वाराश्चापि शुभावहाः ॥ ४ ॥

याम्ये वैष्णववैशाखेष्वन्त्ये कीटे च कर्कटे ।
प्रथमं लवनं कुर्याद्वृद्धिः शत्रोश्च नाशनम् ॥ ५ ॥

मेषकर्कटयोः पर्णप्रसूनग्रहणं शुभम् ।
झषे फलानां शस्तं स्याद्रात्रौ सर्वं विवर्जितम् ॥ ६ ॥

बन्धुस्थानगते जीवे सर्वराशिषु कारयेत् ।
कर्माधानर्क्षयोः सौख्यं जन्मर्क्षन्तु विनाशदम् ॥ ७ ॥

धान्यसंग्रहणम् ।

अथ संग्रहणं वक्ष्ये धान्यादीनां विशेषतः ।
उत्तरायणगे सूर्ये दक्षिणायनगेऽपि च ॥ ८ ॥

शरद्वसन्तहेमन्तग्रीष्मेषु च शुभावहं ।
रोहिण्यदितितिष्येन्दुपौष्णहस्तोत्तराणि च ॥ ९ ॥

स्वातीमूलानुराधाश्च याम्याद्रामखवैष्णवाः ।
धान्यसंग्रहणे श्रेष्ठा मन्दो बन्धुगतस्तथा ॥ १० ॥

पक्षच्छिद्राश्च रिक्ताश्च दर्शश्चैव विवर्जिताः ।
शेषास्तु शुभदाः प्रोक्तास्तिथयो धान्यसंग्रहे ॥ ११ ॥

शकुनादीनि विष्टिं च विशेषेण विवर्जयेत् ।
नित्ययोगेषु सर्वेषु शुभेषु शुभदं भवेत् ॥ १२ ॥

जीवमन्देन्दुशुक्राणां वारवर्गोदयाः शुभाः ।
बुधवारश्च तद्वर्गो मध्यमः परिकीर्तितः ॥ १३ ॥

भौमार्कवारवर्गाद्या वर्ज्याः स्युर्धान्यसंग्रहे ।
स्थिरराशिषु वृद्धिः स्यादुभयेषूभयं भवेत् ॥ १४ ॥

चरराशिषु वर्ज्यं स्याद्धान्यसंग्रहणं नवम् ।
शुभाः केन्द्रत्रिकोणस्थाः शुभदा धान्यसंग्रहे ॥ १५ ॥

त्रिषडायगताः पापा विशेषेण विवृद्धिदाः ।

पापग्रहयुतं मुक्तं काङ्क्षितं चेति भत्रयम् ॥ १६ ॥

धान्यसंग्रहणे नेष्टं शुभग्रहयुतं शुभम् ।
नक्षत्रेपूर्ध्ववक्त्रेषु स्थिरांशेषु तथैव च ॥ १७ ॥

जीवमन्दयुते दृष्टे धान्यसंग्रहमाचरेत् ।
परित: क्षेत्रपालेभ्यो दत्वा दध्योदनं बलिम् ॥ १८ ॥

मौनी भूत्वा तत: पश्चाद्धान्यसंग्रहमाचरेत् ।
गृह्णीयात्कन्यकाधान्यं गर्भिणी सन्निवेशयेत् ॥ १९ ॥

मन्ददृष्टे स्थिरे लग्ने जीवे चास्तं गते तथा ।
अस्मिन्योगे तु यद्ग्राह्यं तद्धान्यं विपुलं भवेत् २० ॥

माघफाल्गुनयो माघफल्गुन्योश्च वृषोदये ।
धान्यसंग्रहणं कुर्याद्योगोऽयं धान्यपर्वत: ॥ २१ ॥

मन्दोदये गुरौ चास्ते सितेन्दौ वाग्गते रवौ ।
धान्यमेरुरिति ख्यातो धान्यवृद्धिश्च तादृशी ॥ २२ ॥

मन्दोदयेऽपराह्णे च तथैव गुलिकोदये ।
धान्यसंग्रहणं कुर्याद्यदि तद्विपुलं भवेत् ॥ २३ ॥

मन्ददृष्टे स्थिरे धान्यं संग्राह्यं वा स्मरे गुरौ ।
जीवोदये व्यये चन्द्रे षष्ठेऽर्के योग उत्तम: ॥ २४ ॥

पुष्यमासे तु पुष्यर्क्षे श्रवणे श्रावणे तथा ।
धान्यसंग्रहणं कुर्याद्योगोऽयं धान्यपर्वत: ॥ २५ ॥

इन्दौ बन्धौ भवे वार्के गुरौ लग्नेऽस्तभे यमे ।
धान्यार्णव इति ख्यातो धान्यवृद्धिश्च तादृशी ॥ २६ ॥

धान्यव्ययः ।

पुष्यादित्याश्विशूर्पेषु मैत्रहस्तोत्तरासु च ।
त्रिपूर्वासु धनिष्ठायां सौम्यश्रवणपौष्णभे ॥ २७ ॥
धान्यानां तु व्ययं कुर्याच्छेषं वृद्धिकरं भवेत् ।
कृत्तिका रोहिणी रौद्रं चित्रा ज्येष्ठा च नैर्ऋतः ॥ २८ ॥
स्वातीशतभिषग्याम्या निन्दितास्तु व्यये सदा ।
शेषाणि मध्यमान्याहु र्धान्यादीनां व्ययेषु च ॥ २९ ॥
शनेर्वारे गुरोर्लग्ने शुभयोस्तिथितारयोः ।
धान्यानां तु व्ययं कुर्याच्छेषं वृद्धिकरं भवेत् ॥ ३० ॥
दर्शोऽष्टमी च रिक्ता च वर्ज्याः शेषाः शुभावहाः ।
केचिद्रिक्तां प्रशंसन्ति धान्यादीनां व्यये सदा ॥ ३१ ॥
शकुनादीनि विष्टिं च वर्जयेत्सर्वदा नरः ।
आदित्यभौमशुक्राणां वारवर्गाश्च निन्दिताः ॥ ३२ ॥
शेषास्तु शुभदाः प्रोक्ताः केचिच्छौक्रं शुभं विदुः ।
स्थिरोभयचराः श्रेष्ठमध्यनिन्द्याः क्रमाद्व्यये ॥ ३३ ॥
त्रिषडायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ।
शुभप्रदा ग्रहाः सर्वे नेष्टा रन्ध्रगताः सदा ॥ ३४ ॥

इति विंशोऽध्यायः ॥

*

एकविंशोऽध्यायः ॥

*

कोशसङ्ग्रहणम् ।

रिक्तापर्वाष्टमीदर्शा वर्ज्याः श्रेष्ठाः शुभावहाः ।
रौद्रश्रवणपुष्येन्दुमैत्रवासववारुणाः ॥ १ ॥

त्रीण्युत्तराणि हस्तश्च कोशसङ्ग्रहणे शुभाः ।
शकुनादीनि विष्टिं च वर्जयेत्कोशसङ्ग्रहे ॥ २ ॥

नित्ययोगेषु सर्वेषु शुभः स्यात्कोशसङ्ग्रहः ।
शुभग्रहाणां वारांशक्षेत्रवर्गोदयाः शुभाः ॥ ३ ॥

स्थिरर्क्षाणि प्रशस्तानि मध्यमान्युभयानि तु ।
त्रिषडायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ॥ ४ ॥

सर्वसंपत्करा रन्ध्रे सर्वेऽप्यशुभदाः सदा ।
वर्गोत्तमगते जीवे बुधशुक्रौ तु कण्टके ॥ ५ ॥

स्वर्णसङ्ग्रहणं कुर्यादेकं कोटिशतं भवेत् ।
स्वोच्चभागोदये चन्द्रे जीवे चास्तङ्गते सति ॥ ६ ॥

वित्तमाभरणं चैव नूनं कोटिगुणं भवेत् ।
हिरण्यधान्यरत्नानां संग्रहे सञ्चये तथा ॥ ७ ॥

मन्दोदये प्रशस्तं स्याद्वृद्धिः स्यादुदयो गुरोः ।
मूर्तिवित्तायमानेषु जीवशुक्रबुधेन्दुषु ॥ ८ ॥

कोशसंग्रहणं कुर्यादक्षयं तन्न संशयः ।
भवेऽर्के षष्ठगे मन्दे जीवे लग्ने गुरोर्दिने ॥ ९ ॥

दासीदासधनं ग्राह्यं एकमेवायुतं भवेत् ।
जीवयुक्ते निशानाथे लग्ने चैवासुरेश्वरे ॥ १० ॥

सीसङ्कोशं च कांस्यं च नूनं कोटिगुणं भवेत् ।
हिरण्यं रजतं ताम्रमारकूटमयस्तथा ॥ ११ ॥

मुक्ताप्रवाळवैडूर्यवज्रादिमणयस्तथा ।
कोशसंग्रहणर्क्षादौ संगृहीताः समृद्धिदाः ॥ १२ ॥

जीवोदये व्यये चन्द्रे कर्पूरागरुचन्दनम् ।
कलभं गन्धमाल्यं च संगृहीतं समृद्धिदम् ॥ १३ ॥
उच्चस्वोच्चोदये सौम्ये गुरुवारे शुभेक्षिते ।
पुस्तकं च प्रमाणं च संगृहीतं शुभं भवेत् ॥ १४ ॥
मन्दवारे गते चन्द्रे प्राजापत्यं सितोदये ।
कुम्भराशौ गुरौ ग्राह्यं रौप्यमेकं शतं भवेत् ॥ १५ ॥
स्वोच्चभागोदये शुक्रे जीवे चास्ते सुते रवौ ।
रूप्यसंग्रहणं कुर्यादेकं कोट्यायुतं भवेत् ॥ १६ ॥

भूमिसंग्रहणम् ।

यमेशशूर्पहस्तानां चतुर्थांशे कुलीरभे ।
आददीत स्वकीयं स्याद्द्विपादक्षेत्रमृत्तिकाम् ॥ १७ ॥
एकांशकसमायुक्ते रविकेतूदये क्वचित् ।
भूमिसंग्रहणं कुर्यादात्मीया सा भविष्यति ॥ १८ ॥
अश्विनीरोहिणीसौम्यपुष्यादित्यास्तथोत्तराः ।
हस्तानुराधावायव्यवसुवैष्णववारुणाः ॥ १९ ॥
भूमिसङ्ग्रहणे श्रेष्ठा न रिक्तासु न विष्टिषु ।
चन्द्रज्ञारार्किणां वारे वारेशस्योदये तथा ॥ २० ॥
भूमिसंग्रहणं कुर्याद्ग्रामहिष्यादिकं तथा ।
गुरुवारे च तिष्यर्क्षे मेषलग्ने विशेषतः ॥ २१ ॥
अजानां संग्रहं कुर्यादेकं कोटिशतं भवेत् ।
कृत्तिकार्द्रामखामैत्रस्वातीपन्नगभेष्वपि ॥ २२ ॥
आदातव्यन्नदातव्यं दत्तं चेत्तत्प्रणश्यति ।

साधारणोग्रतीक्ष्णेषु स्वातौ चैव विशेषतः ॥ २३ ॥
न लभ्यते प्रयुक्तं हि निक्षिप्तं दत्तमेव च ।
अग्निमूलार्यमादित्यमखा वारुणभे स्वभे ॥ २४ ॥
ददत्स्वर्णं दरिद्रः स्याद्गृह्णन्पूर्णो भवत्युत ।
साधारणं तु शूर्पाग्नी उग्रं पूर्वमखान्तकाः ॥ २५ ॥
तीक्ष्णंमूलाहिरौद्रेन्द्रा लघुरश्वार्यहस्तकाः ।
आर्द्रं मैत्रेन्दुचित्रान्त्या रोहिणीचोत्तरा स्थिरम् ॥ २६ ॥
वसुविष्णवतिथिर्वायुर्वारीशं च वरं स्मृतम् ।
उत्तरात्रयरोहिण्यः पौष्णमूलार्द्रवारुणाः ॥ २७ ॥
विशाखं चेन्द्रभं पैत्रं तिष्यादित्यकरास्तथा ।
अश्विनीसौम्यभाग्यानि शुभानि क्रयविक्रये ॥ २८ ॥
गोयुग्मालितुलासिंहा विच्छिद्रास्तिथयः शुभाः ।
वस्विन्द्रकरशूर्पार्यपौष्णादित्याश्विवायुषु ॥ २९ ॥
क्रयविक्रयणं कुर्यात्सुरभीणां समृद्धिकृत् ।
ज्योतिःशास्त्रमहाम्भोधिं प्रमथ्य नवनीतवत् ।
नृसिंहविदुषा सम्यगुद्धृतः सारसंग्रहः ॥ ३० ॥

इति एकविंशोऽध्यायः ॥

द्वाविंशोऽध्यायः ॥

नवान्नभोजनम् ।

अतः परं प्रवक्ष्यामि नवभोजनमुत्तमम् ।
हस्तवैष्णवपौष्णाश्विनैर्ऋतानि च रोहिणी ॥ १ ॥

तिष्यादित्यमखाश्चैव शूर्पवाय्वव्यवारुणाः ।
धनिष्ठा चैव चित्रा च मैत्रसौम्योत्तरात्रयः ॥ २ ॥
नवान्नभोजने ह्येताः पूजिताः सर्वसौख्यदाः ।
याम्याग्नीन्द्राग्निपूर्वाणि सार्पं चैव विवर्जयेत् ॥ ३ ॥
नवमीं पर्वविष्टिं च पक्षच्छिद्रां तथैव च ।
यत्नेन वर्जयेच्छेषास्तिथयो भोजने शुभाः ॥ ४ ॥
जीवभार्गवसौम्यानां द्रेक्काणदिवसांशकाः ।
नवान्नभोजनेः शस्ताः शेषाः सर्वे विवर्जिताः ॥ ५ ॥
वृषचापघटाः कन्यातुलासिंहमृगास्तथा ।
कर्की च शुभदा भुक्तौ नवत्वे भोक्तृभोज्ययोः ॥ ६ ॥
मध्यमं मिथुनं प्रोक्तं वर्ज्या मत्स्याजवृश्चिकाः ।
नवत्वे भोज्यवस्तूनां झषः शुभतरो भवेत ॥ ७ ॥
इति केचित्प्रशंसन्ति देवरातादयो बुधाः ।
कुसुमाग्रयणे श्रेष्ठो मेषः सर्वेषु राशिषु ॥ ८ ॥
फलस्याग्रयणे मीनः पर्णे पूज्योऽथ वृश्चिकः ।
शुभाशुभग्रहाः सर्वे नवमस्था विनाशदाः ॥ ९ ॥
गुरुर्दशमराशिस्थः शुभं दद्यान्महाबली ।
लग्नादन्त्याष्टमारिस्थश्चन्द्रो भुक्तौ विवर्जितः ॥ १० ॥
आयारिभ्रातृगाः पापाः श्रेष्ठाः शेषास्तु वर्जिताः ।
वर्षे वर्षे च कर्तव्या नवभुक्तिस्तु मानवैः ॥ ११ ॥
मार्गशीर्षे तथाषाढे माघमासे च वर्जिता ।
अन्येषु सर्वमासेषु नवं नैवेद्यमाचरेत् ॥ १२ ॥

इति द्वाविंशोऽध्यायः ॥

त्रयोविंशोऽध्यायः ॥

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नववस्त्रधारणम् ।

अतः परं प्रवक्ष्यामि नववस्त्रस्य धारणम् ।
तिष्याश्विवसुपौष्णाश्च विध्यादित्योत्तरास्त्रयः ॥ १ ॥

हस्तादिपञ्चकं चैव शुभदा वस्त्रधारणे ।
शेषास्तु तारकाः सर्वाः नववस्त्रे विवर्जिताः ॥ २ ॥

अश्विन्यां राजपूजा स्याद्भरण्यां दारनाशनम् ।
कृत्तिका तु दहत्यङ्गं रोहिण्यामर्थसंपदः ॥ ३ ॥

चान्द्रे मूषिकदष्टं स्यादार्द्रायां मरणं भवेत् ।
पुनर्वसौ धनं धान्यं पुष्ये सर्वार्थसंपदः ॥ ४ ॥

आश्लेषे तु भवेद्रोगो मखायां मरणं ध्रुवम् ।
फल्गुन्यां रोगपीडा स्यादुत्तरे वस्त्रसंपदः ॥ ५ ॥

हस्ते तु सौम्यवस्तूनि चित्रायां चित्रवस्त्रकम् ।
स्वातौ मृष्टान्नभुक्तिः स्यान्मनःप्रीतिर्विशाखभे ॥ ६ ॥

अनूराधे बन्धुसंपज्ज्येष्ठायां वस्त्रनाशनम् ।
मूले तु धान्यनाशः स्यात्पूर्वाषाढे तु रोगदम् ॥ ७ ॥

विश्वे तु बहुवस्त्रं स्याच्छ्रवणे नेत्ररोगदम् ।
श्रविष्ठायां धान्यवृद्धिर्वारुणे विषभीतिदम् ॥ ८ ॥

प्रोष्ठपादे नृपभयमुपान्त्ये बहुपुत्रदम् ।
पौष्णे तु रत्नलाभः स्यादश्विन्यादौ फलं भवेत् ॥ ९ ॥

द्वितीया च तृतीया च पञ्चमी सप्तमी तथा ।
चतुर्थीं नवमीं चैव दर्शं चैव चतुर्दशीम् ॥ १० ॥

यत्नेन वर्जयेच्छिष्टा मध्यमा वस्त्रधारणे ।
सौम्यभार्गवजीवानां वाराः शस्ताः शशीनयोः ॥ ११ ॥

वारौ द्वौ मध्यमौ प्रोक्तौ वर्जनीयावथेतरौ ।
सूर्यवारे तु रोगः स्यात्सोमे दुःखं जलप्लुतौ ॥ १२ ॥

भौमे तु दह्यते वस्त्रं बुधे नानार्थसंपदः ।
गुरौ धान्यधनारोग्यं शुक्रे नानार्थसंपदः ॥ १३ ॥

मन्दवारे महादुःखं नववस्त्रस्य धारणे ।
घटालिसिंहमीनाजा वर्ज्याश्चापश्च वर्जितः ॥ १४ ॥

अन्ये तु राशयः सर्वे शुभदा वस्त्रधारणे ।
वृषभे धान्यलाभः स्याद्धनलाभो यमे भवेत् ॥ १५ ॥

कन्यायां धनमाप्नोति मकरे मध्यमो भवेत् ।
कर्कटे तु महत्सौख्यं तुलायां च महत्सुखं ॥ १६ ॥

मेषे भवेन्महद्दुखं मानहानिर्मृगाधिपे ।
कुम्भे तु व्याधिपीडा स्याद्वृश्चिके वित्तनाशनम् ।
कार्मुके राजपीडा स्यान्मीने व्याधिभयं भवेत् ॥ १७ ॥

इति त्रयोविंशोऽध्यायः ।

चतुर्विंशोऽध्यायः ॥

नवभूषणधारणम् ।

अतः परं प्रवक्ष्यामि नवभूषणधारणम् ।
रोहिणीपुष्यमैत्रार्कश्रवणा वारुणानिलैः ॥ १ ॥

आदित्यमखपौष्णाश्वत्वाष्ट्रं चैव शशाङ्कभम् ।
उत्तरात्रितयं स्वर्णभूषणादिषु सौख्यदम् ॥ २ ॥

नन्दा पूर्णा प्रशस्ता स्याच्छेषास्तु परिवर्जिताः ।
बुधजीवेन्दुशुक्राणां वारवर्गोदयाः शुभाः ॥ ३ ॥

चापमीनवृषा युग्मं कन्या च शुभदा मता ।
सर्वेषु शुभयोगेषु शुभं भूषणधारणम् ॥ ४ ॥

केन्द्रत्रिकोणगाः पापाः त्रिषडायगताः परे ।
भूषणे शुभदाः सर्वे रन्ध्रस्थाने विनाशदाः ॥ ५ ॥

उच्चस्वांशे स्थिते जीवे बुधशुक्रौ तु कण्टके ।
हेमाभरणभूषायामेकं कोटिशतं भवेत् ॥ ६ ॥

उच्चस्वोच्चोदये जीवे भवे चैव दिवाकरे ।
भूषणं स्वर्णजं ग्राह्यमेकं कोटिशतं भवेत् ॥ ७ ॥

रोहिण्या सहिते मन्दे वारेऽमृतघटिं गते ।
हेमाभरणमारभ्य पुनस्तेषु क्षणोदये ॥ ८ ॥

तदाभरणभृन्मर्त्यः सर्वाभरणभूषितः ।
महाधनो महाभोगी चाक्षयार्थपतिर्भवेत् ॥ ९ ॥

उच्चमित्रस्वगेहेषु शुक्रे केन्द्रत्रिकोणगे ।
वस्त्रं च वाहनं चापि भूषणं स्याद्विवृद्धये ॥ १० ॥

स्वोच्चभागोदये चन्द्रे जीवे चास्तं गते सति ।
वित्तमाभरणं चैव एकं कोट्ययुतं भवेत् ॥ ११ ॥

अत्युच्चस्थे दिवानाथे हैमं कृत्वाङ्गुलीयकम् ।
तर्जन्यानामिकाङ्गुष्ठे धारयेदङ्गुलीयकम् ॥ १२ ॥

एकांशकगतौ स्यातां यदिसौम्यनिशाकरौ ।
पादयोर्हस्तयोश्चैव धारयेदङ्गुलीयकम् ॥ १३ ॥

एकं कोटिगुणं विद्यादस्मिन्योगे धृतं यदि ।
अत्युच्चसंस्थिते चन्द्रे गुरौ वात्युच्चसंस्थिते ॥ १४ ॥

तयोरप्युदये कुर्याच्छिरोभूषणमक्षयम् ।
मूलत्रिकोणगे जीवे तथा वै दानवार्चिते ॥ १५ ॥

माणिक्यरत्नवैडूर्यभूषणान्यपि धारयेत् ।
सर्वमङ्गळकार्याणि भूषणाच्छादनानि च ॥ १६ ॥

वामे वायौ स्थिते कुर्यान्नित्यनैमित्तिकानि च ।
रथवाद्यातपत्राणां भूषणानां तथैव च ॥ १७ ॥

सिंहासनादिकानां च चामराणां तथैव च ।
हैमराजतपात्राणां वस्त्रधारणकालवत् ॥ १८ ॥

इति चतुर्विंशोऽध्यायः ॥

पञ्चविंशोऽध्यायः ॥



गृहारम्भः ।

अतः परं प्रवक्ष्यामि गृहारम्भं विशेषतः ।
मृगे घटे स्थिते सूर्ये मेषे वृषगते तथा ॥ १ ॥

कर्किसिंहगते चापि जूकवृश्चिकगे रवौ ।
गृहारम्भः प्रशस्तः स्यात्क्रमात्प्राच्यादिदिक्ष्वपि ॥ २ ॥

मीने धनुषि कन्यायां मिथुने च रवौ स्थिते ।
गृहारम्भः प्रवेशं च कर्तुर्मरणमादिशेत् ॥ ३ ॥

उलूखलगृहं पाकगृहं पशुगृहं तथा ।
मीनाद्युभयराशिस्थे रवौ कुर्याद्विचक्षणः ॥ ४ ॥
अलिप्रभृतिषड्राशिजानां प्राच्यां गृहं शुभम् ।
एवं कुम्भाद्वृषात्सिंहात्षट्षट्जानां क्रमाद्दिशः ॥ ५ ॥
त्रिकेषु कन्यकाद्येषु क्रमात्पूर्वादिमस्तकः ।
अधरीकृतवामाङ्गः शेते वास्तुपतिः पुमान् ॥ ६ ॥
मूर्ध्नि घाते पितुर्मृत्युः पादे स्त्रीसुतयोर्मृतिः ।
हस्ते पृष्ठे चोरपीडा कुक्षौ सर्वसमृद्धिकृत् ॥ ७ ॥
रोहिणीविष्णुपौष्णेन्दुमैत्रतिष्योत्तराणि च ।
गृहारम्भे शुभास्त्वाष्ट्रमूलादित्यानिलास्तथा ॥ ८ ॥
वसुवारुणचित्रार्का मध्यमा वर्जिताः परे
ब्रह्मादित्येन्दुतिष्येषु प्राच्यां गेहं समाचरेत् ॥ ९ ॥
मघानिलार्यमार्केषु याम्ये गेहं समारभेत् ।
विश्ववैष्णवमूलेषु प्रतीच्यां गेहमाचरेत् ॥ १० ॥
कौबेर्यां वस्वहिर्बुध्न्यत्वाष्ट्रवारणभेषु च ।
सर्वाशासु शुभः पौष्णो गृहारम्भणकर्मणि ॥ ११ ॥
चित्राश्विपौष्णाः श्रेष्ठाः स्युः पत्तनारम्भकर्मणि ।
सेनानिवेशनं कुर्यात्प्रोष्ठपादे विशेषतः ॥ १२ ॥
अर्यमा विश्वमैत्राख्यब्रह्मवैष्णवपैतृकाः ।
एतास्ताराः प्रशस्ताः स्युः धान्यशालाविधौ सदा ॥१३॥
ऐन्द्रनैर्ऋतरौद्राग्निविशाखायमपैतृकाः ।
विश्वश्च भाग्यं श्रेष्ठाः स्युरन्नशालाविधौ सदा ॥ १४ ॥

हस्ते भोजनशालाञ्च मूले शयनमन्दिरम् ।
दीपस्थानं तथाग्नेये पौष्णे चुल्लीं प्रकारयेत् ॥ १५ ॥

जायानुकुलनक्षत्रे शुभवारे शुभोदये ।
चुल्ली संस्थापनं कुर्यात्क्रूराष्टर्क्षा विवर्जिताः ॥ १६ ॥

भाग्यवायव्यनक्षत्रे शयनागारमारभेत् ।
भाग्यवायव्यमैत्राणि जलाहिर्बुध्न्यशंकराः ॥ १७ ॥

पौष्णमूले प्रशस्ताः स्युर्जलभाण्डनिवेशने ।
ऐन्द्रे तु विक्रमस्थानं आग्नेय्यां धान्यसंग्रहं ॥ १८ ॥

याम्ये भोजनशालां च नैर्ऋत्यां सूतिकागृहं ।
वारुण्यां शयनस्थानं वायव्यां देवतागृहम् ॥ १९ ॥

वारुणे जलशाला वा वायव्यां कोशसंग्रहम् ।
कौबेर्यां धनशाला स्यादैशान्यां पाकमन्दिरम् ॥ २० ॥

ओजास्तु तिथयः पूज्याः नवमी परिवर्जिता ।
द्वितीया दशमी षष्ठी युग्मेष्वपि सुपूजिताः ॥ २१ ॥

शुभयोगेषु सर्वेषु गृहारम्भः प्रशस्यते ।
बुधभार्गवशीतांशुसुरगुर्वर्कजन्मनाम् ॥ २२ ॥

वारान्पञ्च प्रशंसन्ति निन्दन्त्यन्यांस्तु तद्विदः
उत्तमं स्यात्स्थिरर्क्षेषु द्विशरीरे शुभैर्युते ॥ २३ ॥

मध्यमं स्याच्चरर्क्षाणि वर्जितानि विशेषतः ।
होराचोर्ध्वमुखी श्रेष्ठा तिर्यगास्या शुभेक्षिता ॥ २४ ॥

गृहारम्भे तु नैवेष्टा शुभयुक्ताऽप्यधोमुखी ।
लग्नद्विधर्मारिःफस्थाः सौम्याः सर्वसुखप्रदाः ॥ २५ ॥

पापाखिलाभषष्ठस्था: रन्ध्रे सर्वविनाशदा: ।
द्वादशस्थान्गृहान्केचिद्वर्जयन्ति मनीषिण: ॥ २६ ॥

स्तम्भोत्तरतुलादीनां स्थापनं स्याच्छिरोदये ।
उपर्याच्छादनं चैव कवाटद्वारमेव च ॥ २७ ॥

गृहारम्भोक्तकालेषु गृहाङ्गानि च कारयेत् ।

द्वारस्तम्भः ।

स्थम्भानां स्थापनं चैव वर्गस्थापनमेव च ॥ २८ ॥

द्वारविन्यासकं चैव तुलाद्यारोहणं तथा ।
गृहाङ्गमिति कथ्यन्ते मन्त्रविद्भि: पुरातनै: ॥ २९ ॥

उत्तरेषु च रोहिण्यामनूराधे तथैव च ।
चित्रायां चैव रेवत्यां मृगशीर्षे तथैव च ॥ ३० ॥

द्वारोक्तदेशे द्वारस्य कारयेत्स्थापनं स्थिरे ।
उभये तृणसंवेशं कवाटं चैव कारयेत् ॥ ३१ ॥

ध्रुवभे शुभवारेषु शुभे लग्ने शुभे तिथौ ।
स्थापयेद्द्रुमं चित्रं द्वारे संपत्समृद्धये ॥ ३२ ॥

चरे स्थिरे च नक्षत्रे बुधशुक्रदिने तिथौ ।
शुभे कवाटयोग: स्याद्द्विस्वभावोदयो भवेत् ॥ ३३ ॥

चन्द्रलग्ने स्थिरांशे च शुभलग्ने शुभेक्षिते ।
मन्दिरादौ गृहान्तेषु स्तम्भ: स्थाप्य: सुपूजित: ॥ ३४ ॥

कुर्यात्प्रागुत्तराग्राणि वेश्मद्रव्याणि सर्वश: ।
वेश्मद्रव्यै: नवै: कुर्यात्पुराणानि न मिश्रयेत् ॥ ३५ ॥

युञ्ज्यादयुग्मान्भवने हस्तस्तम्भतुलादिकान् ।

आग्नेय्यां निरृत्यां च अजानां गोष्ठमुत्तमम् ॥ ३६ ॥
पशूनां महिषीणां च वायव्यां दिशि शोभनम् ।

मन्थानम् ।

चरर्क्षे चन्द्रलग्ने तु मन्थानार्थं प्रयोजयेत् ॥ ३७ ॥
स्तम्भादभ्रशुद्धये च गवादीनां विवृद्धये ।
स्थाप्यश्च मथनस्तम्भः सोमवारे विधूदये ॥ ३८ ॥
सुतारांशयुते चन्द्रे लग्नस्थे मथनं शुभम् ।
अस्मिन्योगे गवां दोहो बहुक्षीरसमृद्धिदः ॥ ३९ ॥
रविवारे रवेर्लग्ने कुजमन्दांशकोदये ।
पौष्णर्क्षे च निशानाथे शस्तं मन्थनमादिमम् ॥ ४० ॥
शुक्राग्निदैवते वारे बुधे सौम्यांशके विधौ ।
घृतमादौ गवां ग्राह्यं माहिषाव्यं च वृद्धये ।
शूर्पभे सोमवारे च गृह्णीयात्प्रथमं घृतम् ॥ ४१ ॥

गृहायुर्योगः ।

अथ वक्ष्ये गृहारम्भे त्वायुर्योगं सुसिद्धये ।
व्योमपाताळगौ चन्द्रगुरू लाभे कुजार्कजौ ॥ ४२ ॥
यस्य तस्य समाशीतियुक्ता लक्ष्मीयुता स्थितिः ।
गुरौ लग्नेऽस्तगे सौम्ये सौख्ये मन्दे रिपौ रवौ ॥ ४३ ॥
जले शुक्रे समारब्धं जीवेद्वर्षशतं गृहम् ।
भृगौ लग्ने बुधे खस्थे गुरौ केन्द्रे भवे रवौ ॥ ४४ ॥
अस्मिन्योगे समारब्धं जीवेद्वर्षशतं गृहम् ।
कवौ लग्ने गुरौ पुत्रे रवौ शौर्ये क्षते कुजे ॥ ४५ ॥

समारब्धं गृहं जीवेद्वत्सराणां शतद्वयम् ।
मूर्तिस्थे च यदा चन्द्रे जीवे चास्ते बुधे खगे ॥ ४६ ॥

षट्शताब्दं समृद्धाः स्युर्गृहग्रामपुरादयः ।
शुक्रे वियति लग्ने ज्ञे जीवे चास्ते स्थिरे तनौ ॥ ४७ ॥

षट्शताब्दं समृद्धा स्याद्गृहग्रामपुरावयः ।
शुक्रे वेश्मनि कामस्थे जीवे स्थिरगृहे सति ॥ ४८ ॥

शताष्टकं विवृद्धाः स्यु र्देवगेहोपमा गृहाः ।
सूर्योदये गुरौ चास्ते वियतीन्दौ समायुते ॥ ४९ ॥

सहस्राब्दं समृद्धाः स्युर्गृहग्रामादयस्तथा ।
शुक्रोदये स्मरे जीवे चन्द्रे खे संस्थिते सति ॥ ५० ॥

सहस्राब्दं विवृद्धाः स्युर्वृक्षगेहपुरादयः ।
बुधोदये गुरौ चास्ते वियतीन्दौ च संस्थिते ॥ ५१ ॥

सहस्राब्दं समृद्धाः स्यु र्देवालयगृहादयः ।
जीवोदये स्मरे सौम्ये वियतीन्दौ च संस्थिते ॥ ५२ ॥

सहस्राब्दं विवृद्धाः स्युः स्थिरलग्ने गृहादयः ।
शुक्रेन्दुवारयोर्गेहं गोपुरीषेण लेपयेत् ॥ ५३ ॥

गृहकर्मयोगः ।

प्रातः संमार्जयेन्नित्यं गोमयेनैव सेचयेत् ।
गृहं दर्शे च पूर्णायामुपरागे च संक्रमे ॥ ५४ ॥

शुक्रेन्दुसंयुते योगे गोपुरीषेण लेपयेत् ।
भित्तेः संमार्जनं लेपं शुभवारेषु कारयेत् ॥ ५५ ॥

पापवारे चतुर्दश्यां कुर्याच्चेच्छून्यतामियात् ।
षाण्मासाद्वत्सराद्वापि मृद्भाण्डानि च शोधयेत् ॥ ५६ ॥

मघा च रेवती चैव कृत्तिका पुष्यमेव च ।
फल्गुनी चैव हस्तश्च मूलं चैव तु सप्तकम् ॥ ५७ ॥

एषु भौमेन युक्तेषु गृहकर्म न कारयेत् ।
यदि कुर्याद्भवेद्दग्धं पुत्रनाशश्च जायते ॥ ५८ ॥

अङ्गारवारे पर्वाह्नि उष्णराशौ कुजोदये ।
तृणेनाच्छादितं वेश्म वह्निना संप्रबाध्यते ॥ ५९ ॥

शुक्रे लग्ने गुरौ केन्द्रे चरराशौ गृहादिकम् ।
तृणादिभिः समाच्छाद्यो न वाताग्निभयं भवेत् ॥ ६० ॥

ओषधीशे जलर्क्षे तु शुभवारे शुभोदये ।
तृणेनाच्छादितं वेश्म वह्निना नैव बाध्यते ॥ ६१ ॥

आषाढे श्रावणे चापि रोहिण्यां चोत्तरत्रये ।
आश्लेषे मृगशीर्षे च गुरुणा संयुते सति ॥ ६२ ॥

गुरुवारे कृतं वेश्म राजयोगमिहोच्यते ।
तद्गृहे पुत्रलाभः स्यात्स च राज्याधिपो भवेत् ॥ ६३ ॥

जलराशिगते शुक्रे शुक्रवारे स्वलग्नगे ।
तृणेनाच्छादितं वेश्म वह्निनापि न दह्यते ॥ ६४ ॥

जलराशिगते चन्द्रे चन्द्रवारे विधूदये ।
तृणेनाच्छादितं वेश्म वह्निनापि न दह्यते ॥ ६५ ॥

अश्वत्थोदुम्बरौ चैव प्लक्षश्च वटवृक्षकः ।
सप्तपर्णश्च बिल्वश्च पालाशः कुटजस्तथा ॥ ६६ ॥

पीलुः श्लेष्मातको लोद्ध्रः कदम्बः पाटलस्तथा ।
शिरीषः कोविदारश्च तिन्त्रिणी च महाद्रुमः ॥ ६७ ॥
शाल्मली सर्पमारश्च किंशुकश्चा भयस्तथा ।
कपित्थः पुत्रदीपश्च वरुणश्चाश्वमारकः ॥ ६८ ॥
बदरो वकुळो धात्री न ग्राह्या गृहकर्मणि ।
छायावृक्षाश्च मार्गस्थाः सगर्भाः सुरवेश्मगाः ॥ ६९ ॥
वायुनाऽशनिहेतोर्वापतिताः सलिलेन वा ।
सरन्ध्रा मधुयुक्ताश्च वह्निदग्धाः श्मशानगाः ॥ ७० ॥
सशब्दाः पतिता वृक्षाः काळिकोष्ठे च ये द्रुमाः ।
अन्योन्यमधिरूढाश्च न ग्राह्या वास्तुकर्मणि ॥ ७१ ॥
बिल्वतिन्दुकश्लेष्माताः कोविदारस्तथैव च ।
देवयोग्या इमे सर्वे मनुष्याणां त्वनर्थदाः ॥ ७२ ॥
तस्मात्सर्वप्रयत्नेन न गृह्णीयान्नरालये ।
गृहान्तरप्रविष्टानां दारुणा शल्यकीर्तनम् ॥ ७३ ॥
गृहशल्यैः कृते गेहे सद्यः कर्ता विनश्यति ।
यद्गृहं गृहशल्येन क्रियते मूढबुद्धिभिः ॥ ७४ ॥
तद्गृहं शल्यतां गच्छेत्पुत्रायुर्दारसंपदाम् ।
जीवितार्थं गृहं कुर्यान्नूतनैश्चैव दारुभिः ॥ ७५ ॥
अचिरेण विनश्येत्तु गृहशल्यकृतं गृहम् ।
अकवाटमनाच्छाद्यमदत्तबलिभोजनम् ॥ ७६ ॥
गृहं वसन्ति पैशाचा विपदामाकरं भवेत् ।
कर्किमीनाळिजातानां द्वारमैन्द्रं प्रशस्यते ॥ ७७ ॥

नक्रस्त्रीवृषजातानां दक्षिणे तु प्रशस्यते ।
कुम्भयुग्मतुलाजानां पश्चिमद्वारमर्थदम् ॥ ७८ ॥
चापसिंहाजजातानां उदीच्यां सर्वसौख्यदम् ।
नवभागं गृहं कुर्यात्पञ्चभागं तु दक्षिणे ॥ ७९ ॥
त्रिभागं वामभागे च शेषे द्वारं विधीयते ।
अष्टावष्टौ प्रतिदिशं द्वाराणि स्युर्यथाक्रमम ॥ ८० ॥
प्रदक्षिणक्रमात्तेषां अमूनि च फलानि तु ।
हानिर्निःसत्वमर्थाप्तिर्नृपपूजामहद्धनम् ॥ ८१ ॥
अतिसौख्यमतिक्लेशो भीतिं दिशि शतक्रतोः ।
निधनं बन्धनं प्रीतिरक्षाप्तिर्धान्यवर्धनम् ॥ ८२ ॥
अथातंकं व्याधिभयं निःसत्वं दक्षिणे भवेत् ।
पुत्रहानिं शत्रुवृद्धिं लक्ष्मीप्राप्तिं धनागमम् ॥ ८३ ॥
सौभाग्यमतिदौर्भाग्यं प्रीतिशोकौ च पश्चिमे ।
कलत्रनिन्दां निःसत्वं हानिं धान्यधनागमम् ॥ ८४ ॥
संपद्वृद्धिं महीवृद्धिमामयं दिशि शीतगोः ।
गृहारम्भं प्रवेशं च गर्भिणी गृहणी यदि ॥ ८५ ॥
मौढ्येनापि न कुर्वीत पत्नीमरणमादिशेत् ।
वास्त्वारम्भं प्रवेशं च भूषणं कृषिकर्म च ॥ ८६ ॥
विद्यां राजाभिषेकं च त्रिषु जन्मसु कारयेत् ।
गृहं षोडशधा कुर्याद्बाह्यं मध्ये चतुष्टयम् ॥ ८७ ॥
ऐशान्यां मीनमन्यत्र मेषाद्यास्तु प्रदक्षिणम् ।
एकपञ्चग्रहाः कुर्युर्बन्धूनामपि रक्षणम् ॥ ८८ ॥

द्विषट्कदशमा: कुर्युस्तद्ग्रामेशानुवर्तनम् ।
त्रिरुद्रमुनय: कुर्यु: पुत्रपौत्रादिपोषणम ।
द्वादशाष्टचतुर्थास्तु पुत्रदारादिघातका: ॥ ८९ ॥

इति कालप्रकाशिकायां पञ्चविंशोऽध्याय: ॥

षड्विंशोऽध्याय: ॥

नववेश्मप्रवेशनम् ।

अत: परं प्रवक्ष्यामि नववेश्मप्रवेशनम् ।
शुक्लपक्षे प्रवेष्टव्यमादशम्यास्तथेतरे ॥ १ ॥
पूर्वाह्णे तु प्रवेष्टव्यं मध्याह्ने वा विशेषत: ।
रोहिण्युत्तरहस्ताश्च मैत्रातिष्येन्दुवैष्णवा: ॥ २ ॥
पौष्णादित्यौ प्रचेताश्च द्वादशैते सुपूजिता: ।
प्रथमा च द्वितीया च तृतीया पञ्चमी तथा ॥ ३ ॥
दशम्येकादशी चैव सप्तमी च त्रयोदशी ।
गुरुशुक्रबुधेन्दूनां प्रशस्ता दिवसादय: ॥ ४ ॥
मध्यमो मन्दवार: स्याद्वर्जनीयावथेतरौ ।
स्थिरोभयचरा: श्रेष्ठमध्यनिन्द्या: प्रवेशने ॥ ५ ॥
चरोभयेषु सर्वेषु वृषांश: स्यात्सुशोभन: ।
वृषांशकोदये सर्वप्रवेशं कारयेन्नर: ॥ ६ ॥
अगुणोऽपि वृष: श्रेष्ठ: किं पुन: शुभसंयुत: ।
रात्रौ केचित्प्रशंसन्ति प्रवेशं सद्ग्रहोदये ॥ ७ ॥

जन्मराशौ स्थिरे लग्ने व्याधिनाशं विनिर्दिशेत् ।
जन्मराशेर्द्वितीये तु व्याधिपीडा धनक्षयः ॥ ८ ॥
जन्मराशेस्तृतीये तु धनलाभश्च सर्वदा ।
चतुर्थे बन्धुनाशश्च सुतनाशश्च पञ्चमे ॥ ९ ॥
षष्ठे शत्रुविनाशः स्यात्सप्तमे गृहिणीमृतिः ।
अष्टमे तु महाव्याधिः मरणं च भविष्यति ॥ १० ॥
नवमे कुरुते चैव दण्डदोषं महीपतेः ।
दशमे साधयेत्साध्यं असाध्यमपि भूपतेः ॥ ११ ॥
एकादशे श्रियं भोगं रिःफे विन्दति मानवः ।
फलं मेषादिराशीनां यात्राध्याये तु वर्णितम् ॥ १२ ॥
तस्मान्नोक्तमिहास्माभिः तत्तु तत्रैव वीक्ष्यताम् ।
पुरतो वामतो वापि शुक्रं कृत्वा न चाविशेत् ॥ १३ ॥
स्वोच्चमित्रस्वगेहेषु स्थितः शुक्रो न दोषकृत् ।
अष्टमस्था गृहाः सर्वे प्रवेशे मरणप्रदाः ॥ १४ ॥
गृहप्रवेशं सीमन्तं यज्ञं पुंसवनक्रियाम् ।
गर्भाधानं विवाहं च स्त्रीप्रधानं तु कारयेत् ॥ १५ ॥

इति कालप्रकाशिकायां षड्विंशोऽध्यायः ॥

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सप्तविंशोऽध्यायः ॥

नृपाभिषेचनम् ।

अतः परं प्रवक्ष्यामि नृपतेरभिषेचनम् ।
राजयोगे समुत्पन्नं धर्मज्ञं सत्यवादिनम् ॥ १ ॥

कुलजं बुद्धिसंपन्नं त्यागशौर्यगुणान्वितम् ।
अदीनमस्त्रशस्त्रज्ञं विनीतं विजितेन्द्रियम् ॥ २ ॥

देवब्राह्मणभक्तं च वाहनेषु कृतश्रमम् ।
सर्वलक्षणसंपन्नं मन्त्रिवृद्धैश्च सेवितम् ॥ ३ ॥

एवं सर्वगुणोपेतं कुमारमभिषेचयेत् ।
शुक्लपक्षेषु पूर्वाह्णे दिवसे दोषवर्जिते ॥ ४ ॥

सुवर्णमयुतं दत्वा विप्रेभ्यः स्वस्तिवाचयेत् ।
सर्वरत्नमयं हैममकुटं धारयेन्नृपः ॥ ५ ॥

ततो मङ्गळवाद्यैश्च घोषयेच्छङ्खकाहळैः ।
प्रणम्य पुण्डरीकाक्षं नमस्कृत्य गुरूनपि ॥ ६ ॥

राजचिह्नानि सर्वाणि धारयेद्धरणीपतिः ।
हस्ततिष्याश्विनीमैत्रवैष्णवेन्दूत्तराणि च ॥ ७ ॥

रोहिण्यदितिरेवत्यः प्रशस्ता अभिषेचने ।
ओजास्तु तिथयः सर्वाः प्रशस्ता नवमीं विना ॥ ८ ॥

द्वितीया दशमी चैव युग्मास्वपि सुपूजिते ।
तुलालित्वनितानक्रा वर्ज्याः शेषाः शुभावहाः ॥ ९ ॥

नैधनस्था ग्रहाः सर्वे वर्जनीया विशेषतः ।
भ्रात्रायारिगताः पापाः कर्तुर्वित्तसुखप्रदाः ॥ १० ॥

हस्तोत्तराश्विश्रवणवसुपुष्येन्दुभानि च ।
पौष्णचित्राजमैत्राणि शुभानि नृपदर्शने ॥ ११ ॥

राशयस्तु स्थिराः श्रेष्ठा न रिक्तास्तिथयस्तथा ।
जीवशुक्रबुधार्काणां दिवसाद्याः सुपूजिताः ॥ १२ ॥

वर्गोत्तमोदये जीवबुधक्षेत्रे विशेषतः ।
स्वस्वामिदर्शनं कुर्यात्सक्तोऽसौ मरणान्तिकम् ॥ १३ ॥
आत्मनो वश्यराशौ च वश्यारूढे स्थिते नृपे ।

वाहनारोहणम् ।

मखादित्यार्कपौष्णाश्विचित्रेन्दूत्तरविष्णुषु ॥ १४ ॥
ब्रह्मानिलार्यमैत्रेषु वाहनारोहणं शुभम् ।
नन्दायां चैव पूर्णायां वारे भौमार्कवर्जिते ॥ १५ ॥
वाहनारोहणं कुर्यादस्त्रशस्त्रक्रियां तथा ।
मघार्द्राग्नीन्द्रपूर्वाहिचित्रास्वात्यश्विवारुणे ॥ १६ ॥
याम्ये च विष्ट्यां रिक्तायां जीवारार्कार्किवासरे ।
एषां लग्नांशके कुर्यात्समरे विजयी भवेत् ॥ १७ ॥

नूतनकरग्रहणम् ।

स्वात्यर्केन्द्वदितित्वाष्ट्रवसुविष्णुजलोत्तरे ।
वासवे गुरुशुक्रज्ञवारे लग्नांशके तथा ॥ १८ ॥
नूतनं च करं राजा गृह्णीयाद्राष्ट्रवृद्धये ।
रिक्तां पर्वाष्टमीमाद्यां मेषं कुम्भं च वृश्चिकम् ॥ १९ ॥
वर्जयित्वाष्टमे शुद्धे करं ग्राह्यं नवं नृपैः ।
तिष्येन्दुभगपौष्णाजवसुमैत्रार्यविष्णुषु ॥ २० ॥
उत्तरेषु स्थिरे लग्ने शुक्रज्ञार्यार्किवासरे ।
विरिक्ते च तथा श्रेष्ठं नृपाणं दर्शनं नवम् ॥ २१ ॥

गजस्वीकारः ।

तिष्याश्विकायहस्ताश्च सौम्यमैत्रमघास्तथा ।

पौष्णादित्योत्तराश्चैव स्वातिश्रवणवासवाः ॥ २२ ॥
सर्वसौख्यवहा ह्येते सर्वेषु गजकर्मसु ।
शुभानां वारवर्गेषु शोभनेषु तिथिष्वपि ॥ २३ ॥
शुभदृष्टियुते चैव शिरोदयगृहे तथा ।
गजस्वीकरणादीनि गजशिक्षादयस्तथा ॥ २४ ॥
आरोहणादयश्चैव गजकर्माखिलं शुभम् ।
शुभतारासु तल्लग्ने शुभांशे शोभने तिथौ ॥ २५ ॥
अङ्कुशः करिणां योज्यः शनेर्लग्ने शनेर्दिने ।

गजागारारम्भः ।

स्वोच्चे स्वर्क्षे रवौ जीवे शुक्रे वा लग्नगे विधौ ॥ २६ ॥
शुभतारांशगे चन्द्रे द्विरदागारमाचरेत् ।

अश्वस्वीकारः ।

हस्तादित्यौ च पौष्णं च दस्रपुष्यानिलास्तथा ॥ २७ ॥
विशाखा कृत्तिकाचन्द्रवासवाश्च तथा शुभाः ।
अश्वसंग्रहणादौ च तेषां शिक्षाविधौ तथा ॥ २८ ॥
आरोहणादिके चैव सर्वसौख्यधनावहाः ।
वारुणर्क्षन्तु जन्म स्यात्स्त्रीणां पुंसोऽश्विनी भवेत् ॥ २९ ॥
एतयोरनुकूलर्क्षे वाजिकर्माणि कारयेत् ।
अजानां चैव पूर्वार्धे करिणामपरार्धकम् ॥ ३० ॥
शुभतारासु वारेषु शुभलग्ने शुभांशके ।
गजाश्वपशुभृत्यानां संग्रहं गृहवेशनं ॥ ३१ ॥

एषामारोहणञ्चैव कार्यमत्र शुभार्थिभिः ।

ग्रामनगरपत्तनादिलक्षणम् ।

विप्रविद्वद्भिराभोग्यस्त्वग्रहारः प्रकीर्तितः ॥ ३२ ॥

तदेव कैश्चिद्विद्वद्भिः मङ्गलं च प्रकीर्त्यते ।
विप्रैरथान्यवर्णैश्च भोज्यो ग्राम उदाहृतः ॥ ३३ ॥

अनेकजातिसंबाधं सर्वशिल्पिसमन्वितम् ।
सर्वदैवतसंयुक्तं नगरं त्वभिधीयते ॥ ३४ ॥

अनेकजातिसंबाधमपारद्रव्यशोभितम् ।
देशान्तरगतं द्रव्यं क्रयविक्रयकारिभिः ॥ ३५ ॥

पत्तनं तत्समाख्यातं सागरोपान्तसंश्रयम् ।
प्राच्यां दिशि कुलालानां पश्चिमे मांसजीविनाम् ॥

उत्तरे तैलवर्तीनां ऐशान्यां पुष्पजिविनाम् ।
परितः शूद्रजातीनां शिल्पिनां तु यथेच्छया ।
चण्डालानां तु वायव्ये कारूणां ग्रामतो बहिः ॥ ३७ ॥

इति सप्तविंशोऽध्यायः ।

अष्टाविंशोऽध्यायः ॥

देवतास्थापनम् ।

अतः परं प्रवक्ष्यामि देवतास्थापनं नवम् ।
अयने तूत्तरे कुर्यात्कुम्भमासं विसर्जयेत् ॥ १ ॥

पूर्वपक्षे च पुण्यर्क्षे बलयुक्ते निशाकरे ।
दृश्येते विमले व्योम्नि भार्गवाङ्गिरसौ यदा ॥ २ ॥

यजमानानुकूलर्क्षे कर्तव्यं स्थापनं बुधैः ।
रोहिण्यदितितिष्येन्दुपौष्णहस्तोत्तरास्तथा ॥ ३ ॥

स्वाती च स्थापने श्रेष्ठा देवतानां विशेषतः ।
विष्णुचित्राश्विमूलानि वसुमैत्रं च मध्यमाः ॥ ४ ॥

ओजास्तु तिथयः सर्वाः प्रशस्ता नवमीं विना ।
युग्मासु दशमी षष्ठी द्वितीया चैव पूजिताः ॥ ५ ॥

शुक्रेन्दुजीवसौम्यानामंशके दिवसोदये ।
द्रेक्काणे कालहोरायां स्थापनं संप्रशस्यते ॥ ६ ॥

राशयस्तु स्थिराः श्रेष्ठा देवीनामुभयाः शुभाः ।
चराश्च राशयः सर्वे वर्जनीयाः प्रयत्नतः ॥ ७ ॥

उच्चस्थानगतश्चन्द्रो यजमानः सुखावहः ।
चन्द्रस्तु नीचराशिस्थो दारिद्र्यं संप्रयच्छति ॥ ८ ॥

मित्रस्थानगतश्चन्द्रो मित्रसौख्यधनावहः ।
शत्रुक्षेत्रगतश्चन्द्रः शत्रुवृद्धिं करिष्यति ॥ ९ ॥

सूर्यराह्विन्दुसौराश्चेत्स्थापने लग्नसंस्थिताः ।
नाशयन्त्यचिरादेव ग्रामं जनपदं तथा ॥ १० ॥

शुभास्तूदयसंस्थाश्चेत्सर्वसौख्यधनावहाः ।
धनस्थानगताः पापाः कुर्वन्ति धननाशनम् ॥ ११ ॥

शुभास्तु चन्द्रसंयुक्ता धनदास्तत्रसंस्थिताः ।
भ्रातृस्थानगताः सर्वे ग्रहास्तुष्टिविवर्धनाः ॥ १२ ॥

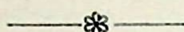
बन्धुस्थानगताः पापाः कुर्वन्ति सुखनाशनम् ।
तदेव वर्द्धयिष्यन्ति सौम्याश्चन्द्रविवर्जिताः ॥ १३ ॥

सुतस्थानगताः क्रूराः कुर्वन्ति सुतनाशनम् ।
तत्र स्थिताः शुभाः सर्वे पुत्रधर्मसुखप्रदाः ॥ १४ ॥
पुत्रस्थानगतः कुर्यात्सौख्यनाशं निशाकरः ।
नाशयन्ति रिपून् क्रूराः शत्रुस्थानं समाश्रिताः ॥ १५ ॥
शत्रुस्थानगते जीवे शत्रुवृद्धिं करिष्यति ।
स्थानभ्रंशप्रदौ तत्र संस्थितौ चन्द्रभार्गवौ ॥ १६ ॥
कुर्याज्जामित्रगः सूर्यो यजमानविनाशनम् ।
शौरिः सौख्यविनाशः स्याद्बुधः पुत्रविनाशनः ॥ १७ ॥
कुजस्त्वग्निभयं कुर्यात्पिशाचभवनं भृगुः ।
जीवेन्दू सप्तमस्थौ चेद्धनधान्यागमो भवेत् ॥ १८ ॥
अष्टमस्था ग्रहाः सर्वे कुर्वन्ति कुलनाशनम् ।
धर्मस्थानगताः सौम्याः कुर्युर्द्धर्मविवर्धनम् ॥ १९ ॥
पापाश्चन्द्रयुताः कुर्युस्सौख्यधर्मधनक्षयान् ।
शुभस्थानगताः क्रूराः कुर्वन्ति स्थाननाशनम् ॥ २० ॥
चन्द्रेण संयुताः सौम्याः पुत्रमित्रसुखप्रदाः ।
लाभस्थानगताः सर्वे पुत्रायुःश्रीसुखप्रदाः ॥ २१ ॥
द्वादशस्था ग्रहाः सर्वे कर्तुर्दारिद्र्यदाः स्मृताः ।
व्ययस्थौ धनवृद्धिं तु कुर्यातां गुरुचन्द्रजौ ॥ २२ ॥
नक्षत्रान्ते च तिथ्यन्ते वर्षान्ते चायनक्षये ।
व्यथितर्क्षे व्यतीपाते ग्रहदोषविवर्जिते ॥ २३ ॥
मासशून्यदिने राशौ परिवेषे च दुर्दिने ।
षडशीतिमुखे चैव स्थापनं वर्जयेत्सुधीः ॥ २४ ॥

इति अष्टाविंशोऽध्यायः ॥

एकोनत्रिंशोऽध्यायः ॥

यात्राविधिः ।



अतः परं प्रवक्ष्यामि यात्रां सर्वार्थसिद्धये ।
मीनराशौ कुळीरे वा वृश्चिके वा रवौ स्थिते ॥ १ ॥

यात्रा नित्यं विवर्ज्या स्यात्कर्तव्यान्यस्थिते रवौ ।
सिंहकर्कटयोर्मध्ये स्वस्थानं नैव निर्गमेत् ॥ २ ॥

यदि गच्छेत्सदा रोगी सप्ताहं चञ्चलो भवेत् ।
भौमभार्गवसौम्येषु प्रतिवामगतेषु च ॥ ३ ॥

यात्रां विवर्जयेद्विद्वानस्तं प्राप्तेषु तेष्वपि ।
गोचरे त्वनुकूले च यात्रां कुर्याद्विचक्षणः ॥ ४ ॥

शुक्लपक्षे प्रशस्ता स्यात्कृष्णपक्षे तु गर्हिता ।
हस्ततिष्याश्वयुङ्मैत्रश्रविष्ठापौष्णवैष्णवाः ॥ ५ ॥

मृगशीर्षं तथाष्टौ च यात्रायां तु शुभावहाः ।
रोहिण्यदितिमूलानि वारुणं त्वाष्ट्रमुत्तराः ॥ ६ ॥

एतेऽष्टौ मध्यमाः प्रोक्ताः यात्रायां तु विचक्षणैः ।
पूर्वत्रयं मखा ज्येष्ठा भरणी जन्मकृत्तिकाः ॥ ७ ॥

स्वाती सार्पविशाखार्द्रा नित्यं गमनवर्जिताः ।
कृत्तिकासु त्रयोदश्यां भरण्यां सप्त नाडिकाः ॥ ८ ॥

मखास्वेकादश घटी त्रिषु पूर्वेषु षोडश ।
स्वातीसर्पविशाखार्द्राज्येष्ठास्वपि चतुर्दश ॥ ९ ॥

वर्जिता दोषघटिकाः नित्यं गमनशोभनाः ।
द्वितीया च तृतीया च पञ्चमी सप्तमी तथा ॥ १० ॥

दशम्येकादशी यातुः शुभदा च त्रयोदशी ।
षष्ठ्यष्टमी चतुर्थी च नवमी च चतुर्दशी ॥ ११ ॥

प्रतिपद्द्वादशी दर्शो यात्रायान्तु विवर्जिताः ।
सौम्यभार्गवजीवानां वारांशाद्याः सुपूजिताः ॥ १२ ॥

शेषाणां वारवर्गाद्या यात्रायान्तु विवर्जिताः ।
वृषसिंहतुलाकार्किचापाः श्रेष्ठतमाः स्मृताः ॥ १३ ॥

शेषास्तु राशयः सर्वे यात्रायां परिवर्जिताः ।
आर्द्रायामतिदुःखं स्यात्क्षुद्बाधः स्यादधोरगे ॥ १४ ॥

पूर्वाषाढे देहनाशस्त्वाष्ट्रेन्द्राग्न्यो व्रणं भवेत् ।
याम्ये पैत्रे च मरणमग्नौ पर्यटनं तथा ॥ १५ ॥

पूर्वभाद्रपदे यातुः क्लेशः स्याद्विविधोऽपि च ।
ऐन्द्रे भवे ज्वरस्तीव्रो भाग्ये नासौ निवर्तते ॥ १६ ॥

व्यतीपाते देहनाशः संक्रान्त्यां भ्रमणं भवेत् ।
ग्रहणे बन्धनं क्लेशः पवने प्रतिलोमगे ॥ १७ ॥

परिवेषे यदा गच्छेत्क्षुत्तृष्णाभ्यां हि पीड्यते ।
दैन्यं दुर्दिनयात्रायां वृष्टौ नासौ निवर्तते ॥ १८ ॥

प्रथमायां तु यात्रायां क्लेशो यातु न संशयः ।
द्वितीयायां तु विजयं तृतीयायां धनं लभेत् ॥ १९ ॥

चतुर्थ्यां स्यान्महद्दुःखं पञ्चम्यां श्रियमाप्नुयात् ।
षष्ठ्यां कार्यविनाशः स्यात्सप्तम्यां विजयी भवेत् ॥ २० ॥

अष्टम्यां व्याधिपीडा स्यान्नवम्यां मरणं ध्रुवम् ।
दशम्यां फललाभः स्यादेकादश्यां तु निर्भयम् ॥ २१ ॥
द्वादश्यां कार्यहानिः स्याद्यातुस्तत्र न संशयः ।
त्रयोदश्यान्तु विजयं यातुस्तस्य फलं भवेत् ॥ २२ ॥
चतुर्दश्यामक्षिरोगः कार्यहानिर्न संशयः ।
पराजयस्तु दर्शे स्यात्पौर्णमास्यां विनाशकृत् ॥ २३ ॥
शुक्लपक्षे प्रतिपदि चतुर्दश्यां तथैव च ।
न याति याता स्वगृहं वित्तनाशं च गच्छति ॥ २४ ॥
षष्ठ्यां तिथौ तथाष्टम्यां द्वादश्यां यस्तु गच्छति ।
स तु वित्तलवं लब्ध्वा क्षिप्रमेव विनश्यति ॥ २५ ॥
इति केचित्प्रशंसन्ति दैवज्ञा यानकर्मणि ।
सूर्यवारे तु नाशः स्यात्सोमे शक्तिक्षयो भवेत् ॥ २६ ॥
भौमे ज्वरादिरोगः स्याद्बुधवारे महद्भयम् ।
गुरुवारे सर्वलाभः शुक्रे सर्वार्थलाभकृत् ॥ २७ ॥
मन्दवारे तु यात्रायामर्थहानिर्मृतिर्भवेत् ।
मेषलग्ने तु मृत्युः स्याद्वृषभे विजयी भवेत् ॥ २८ ॥
मिथुने च भवेन्मृत्युः भूलाभः कर्कटे भवेत् ।
सिंहे तु सुखमाप्नोति कन्यायां तु ज्वरं भवेत् ॥ २९ ॥
तुलायां विजयश्चैव वृश्चिके तु व्रणं भवेत् ।
चापे शत्रुजयं विद्यान्नक्रे कारागृहे वसेत् ॥ ३० ॥
कुम्भे यातुः प्रहारः स्यान्मीने चोरभयं भवेत् ।
जन्मराशौ प्रयातस्य कार्यसिद्धिर्न संशयः ॥ ३१ ॥

द्वितीये बन्धुसंगः स्यात्सहजे वाहनं लभेत् ।
बन्धौ फलार्थी भङ्गं च पुत्रे क्लेशस्त्वनेकधा ॥ ३२ ॥

शत्रुराशौ शत्रुनाशो द्रव्यलाभश्च जायते ।
कामे वाहनदेहादेः क्लेशो दुःखं भयं तथा ॥ ३३ ॥

रन्ध्रे तु मरणप्राप्तिर्बन्धुनाशस्तथैव च ।
धर्मे विलग्ने व्याधिः स्याद्व्यये मोहश्च जायते ॥ ३४ ॥

माने विलग्ने मरणं यातुर्दुःखञ्च जायते ।
आये तु धनधान्याप्तिररोगत्वञ्च जायते ॥ ३५ ॥

रिःफ लग्नेऽर्थहानिः स्यात्प्रयातुश्च पराजयः ।
जन्मलग्ने प्रयातस्य महान्रोगः प्रजायते ॥ ३६ ॥

पुत्रलग्ने पुत्रनाशं मरणं चाधिगच्छति ।
कामे क्लेशमवाप्नोति पश्चात्तु लभते सुखम् ॥ ३७ ॥

धर्मे निवर्तते मार्गे माने त्वर्थागमो भवेत् ।
फलं शेषेषु लग्नेषु जन्मराशिवदुन्नयेत् ॥ ३८ ॥

ऊर्ध्वास्यं वाञ्छितं दद्यात्तिर्यगास्यमशोभनम् ।
अधोमुखं धनभ्रंशं यात्रायां कुरुते नृणाम् ॥ ३९ ॥

पृष्ठोदये तु भीतिः स्यात्कौटिल्यमुभयोदये ।
तस्माच्छिरोदये यात्रां कुर्यात्सर्वार्थसिद्धये ॥ ४० ॥

ज्येष्ठाच्युतौ मखाश्विन्यौ विधितिष्यौ सदा बुधः ।
हस्तोत्तरे च प्रागादिशूलं यात्रासु वर्जयेत् ॥ ४१ ॥

आग्नेयादिषु कोणेषु शक्राजशकटोत्तराः ।
क्रमाच्छूलानि विज्ञेया यात्रायां मरणप्रदाः ॥ ४२ ॥

आग्नेय्यां भौमवारश्च नैर्ऋत्यां सोमवासरः ।
वायव्यां शनिवारश्च विवर्ज्या वारकण्टकाः ॥ ४३ ॥
मेषः श्रेष्ठस्तथा पूर्वे याम्ये कर्कटके शुभः ।
प्रतीच्यान्तु तुला श्रेष्ठा मकरश्चोत्तरे तथा ॥ ४४ ॥
मैत्रमेकाधिपत्यञ्च ऋक्षेशस्योच्चमेव च ।
याने प्रधानतो ग्राह्यं न ग्राह्यं रिपुनीचभम् ॥ ४५ ॥
वाहनाशो मृतिश्चाग्निर्मित्रप्राप्तिर्धनागमः ।
भोगः संपत्पुत्रनाशो यात्रायामंशजं फलम् ॥ ४६ ॥
प्राचीं तु नागगो गच्छेद्रथगो दक्षिणां दिशम् ।
पश्चिमां वाजिगो गच्छेदुत्तरां नरवाहनः ॥ ४७ ॥
चन्द्रज्ञशुक्रजीवैश्च सहिते कलहो भवेत् ।
स्त्रीनाशो राहुणा युक्ते रविणात्वामयो भवेत् ॥ ४८ ॥
मन्दाराभ्यां युते चन्द्रे सर्वतः क्लेशमाप्नुयात् ।
केत्वर्काभ्यां युते चन्द्रे यात्रा सर्वविनाशदा ॥ ४९ ॥
एको गुरुर्विलग्नस्थो यात्राकालेऽथवा भृगुः ।
पुष्कलं फलमाप्नोति सुखेन स निवर्तते ॥ ५० ॥
पृष्ठे च दक्षिणे चैव योगिनी विजयावहा ।
पुरो वामगता यस्य शक्रोऽप्याशु विनश्यति ॥ ५१ ॥
अर्धयामाधिपो यस्यां वर्तते तद्दिशि स्थितः ।
स्वसम्मुखं जयत्याशु बलीयांसमपि द्विषम् ॥ ५२ ॥
कुजेनाधिष्ठिताद्दक्षादास्याक्षिगलबाहुषु ।
पार्श्वयोःपादयोर्युद्धे त्वस्त्रशस्त्रादिभिः क्षतिः ॥ ५३ ॥

त्रीण्यास्ये द्वौ दृशोः कण्ठे चत्वारि त्रीणि हस्तयोः ।
एकं च पार्श्वे चत्वारि पादयोर्थानिजन्मतः ॥ ५४ ॥

पूर्वेषु त्रिषु याम्यर्क्षे ज्येष्ठायां रौद्रभोरगे ।
गच्छतां योजनादूर्ध्वं प्राणहानिर्भवेद्ध्रुवम् ॥ ५५ ॥

प्रतिपन्नवमी पूर्वे द्वितीया दशचोत्तरे ।
तृतीयैकादशीचाग्नौ चतुर्द्वादश नैर्ऋतौ ॥ ५६ ॥

पञ्चत्रयोदशी याम्ये षष्ठी भूता च पश्चिमे ।
सप्तमी पूर्णवायव्ये ईशे दर्शाष्टमी तथा ॥ ५७ ॥

एतस्यां तिथिशूले तु गच्छतो मरणं ध्रुवम् ।
वारेऽजमन्दयोः पूर्वे गुरुवारे तु दक्षिणे ॥ ५८ ॥

भानौ शुक्रे च वारुण्यामुत्तरे बुधभौमयोः ।
यात्रां विवर्जयेच्छूले गन्ता चेन्मरणं ध्रुवम् ॥ ५९ ॥

मन्देन्द्वोरष्टनाड्यस्तु गुरोर्द्वाविंशतिस्तथा ।
तिथिसंख्या भृगोर्भानोर्द्वादश ज्ञमहीजयोः ॥ ६० ॥

वारशूले विवर्ज्यास्तु शेषाः कालाः शुभावहाः ।
मीनादिमेषपर्यन्तं पश्चिमादिक्रमेण तु ॥ ६१ ॥

चन्द्रकण्टकमित्याहुः गमने कार्यनाशनम् ।
उत्तमं पुष्यभं प्राच्यां मध्यमं सोमदैवतम् ॥ ६२ ॥

उत्तमं मध्यमं याम्ये हस्तत्वाष्ट्रे क्रमादुभे ।
उत्तमं मध्यमं याने वारुणे विष्णुमैत्रभे ॥ ६३ ॥

उदीच्यां मध्यमं विष्णुरुत्तमे वासवाश्विभे ।
नन्दायां त्वशुभं प्राच्यां याम्ये भद्रा जया परे ॥ ६४ ॥

पूर्णाप्युदीच्यां सर्वत्र दर्शरिक्तास्तु वर्जयेत् ।
वारे भौमस्य पूर्वाशां यमन्द्वोर्दक्षिणां व्रजेत् ॥ ६५ ॥

जीवज्ञयोर्जलेशाशां निशेशाशां सितार्कयोः ।
एषु योगेषु यात्रा चेत्कार्यसिद्धिर्नसंशयः ॥ ६६ ॥

लग्नस्थे तु दिवानाथे न यायात्प्राक्दिशं नरः ।
द्वादशैकादशे शुक्रे वह्न्याशान्नैव निर्गमेत् ॥ ६७ ॥

नवमे चाष्टमे राहौ नैर्ऋत्यान्नैव निर्गमेत् ।
दशमस्थे कुजे लग्नाद्दक्षिणाशां न निर्गमेत् ॥ ६८ ॥

सौम्ये तु सप्तमं प्राप्ते वरुणाशां न निर्गमेत् ।
षष्ठे च पञ्चमे चन्द्रे वायव्यान्नैव निर्गमेत् ॥ ६९ ॥

सौम्ये तु हिबुकं प्राप्ते उत्तराशां न निर्गमेत् ।
बृहस्पतौ द्वितीयास्थे ऐशान्यान्नैव निर्गमेत् ॥ ७० ॥

अथ गच्छति मोहेन तस्य मृत्युर्न संशयः ।
गुर्विन्द्वोरुदये सत्वं शुक्रभौमोदये रजः ॥ ७१ ॥

आदित्यबुधमन्दानां तमो नाडीचतुष्टयम् ।
मीनस्त्रीकर्किचापेषु ससत्त्वेषु वै मृतिर्भवेत् ॥ ७२ ॥

वृषालितौलिमेषेषु रजो युक्तेषु वै मृतिः ।
युग्मे नक्रे घटे सिंहे तमोयुक्ते मृतिर्भवेत् ॥ ७३ ॥

तस्मात्सर्वप्रयत्नेन यात्रामेतेषु वर्जयेत् ।
तिथिवारभसंयोगं क्रमाद्द्वित्रिचतुर्गुणम् ॥ ७४ ॥

सप्ताष्टऋतुभिर्भक्तं शेषं गमनमुत्तमम् ।
आदिशून्ये महाव्याधिर्मध्यशून्ये महद्भयम् ॥ ७५ ॥

अन्त्यशून्ये महापीडा त्रिशून्ये मरणं ध्रुवम् ।
सूर्यादि गणयेच्चन्द्रं सप्तभिर्भागमाचरेत् ॥ ७६ ॥
द्विषट्कं भ्रमणं कुर्यात्रिसप्तमथ ताडनम् ।
प्रथमं पञ्चचत्वारि अटनादतिलाभकृत् ॥ ७७ ॥
तिथिर्वारश्च नक्षत्रं तथा लग्नं च संयुतम् ।
तिथिर्भानुश्च दशकमष्टकञ्च चतुर्थकम् ॥ ७८ ॥
नवभिस्तु हरेद्भागं पञ्चशेषं तु वर्जयेत् ।
रोगाग्निनृपचोराश्च मृत्युश्चैव यथाक्रमम् ॥ ७९ ॥
गुणवत्तिथिनक्षत्रवारराश्यंशकादयः ।
गमने दुर्लभास्तस्माद्योगान्वक्ष्याम्यभीष्टदान् ॥ ८० ॥
ब्राह्मणान्देवताश्चैव दैवज्ञं बान्धवान्गुरून् ।
सम्यगर्च्य यथाशक्ति व्रजेच्छुभदिनादिके ॥ ८१ ॥
शंखचक्रगदापाणिं सूर्यमण्डलमध्यगम् ।
नारायणं नमस्कृत्य गच्छेत्सर्वार्थसिद्धये ॥ ८२ ॥
स्नात्वा सितांशुको भूत्वा सुगन्धः सुविभूषणः ।
स्वदाराद्यैरनुमतो निर्गमेत्कार्यसिद्धये ।
दुःखितेन न यातव्यं मनुजेन विवेकिना ॥ ८२ ॥
क्रोधलोभयुतेनापि स्वनिन्दासहितेन च ।
वामे वा दक्षिणे वापि यत्र सञ्चरतेऽनिलः ॥ ८३ ॥
न्यस्य तत्पदमादौ तु गच्छेत्सर्वार्थसिद्धये ।
वामचारप्रवाहे तु न गच्छेत्पूर्वमुत्तरम् ॥ ८४ ॥
परिपन्थिभयं तत्र गतो यो न निवर्तते ।

दक्षचारप्रचारे तु नगच्छेद्याम्यपश्चिमम् ॥ ८५ ॥

तत्र स्याद्दस्युभिर्भीतिमृत्युश्चापि न संशयः ।
प्रस्थाने शुभदा वामा प्रवेशे दक्षिणा शुभा ॥ ८६ ॥

दूराध्वनि शुभश्चन्द्रो निर्विघ्नेनेष्टसिद्धिदः ।
विषुवत्युदये यात्रां मनसापि न कारयेत् ॥ ८७ ॥

कुर्याच्चेदविचारेण मरणं लभते नरः ।
आपोक्लिमगतश्चन्द्रः केन्द्रस्थश्च बृहस्पतिः ॥ ८८ ॥

यदा तदा प्रयातस्य कार्यसिद्धिर्नसंशयः ।
अनूराधाप्रयातस्य ज्येष्ठायामुषितस्य च ॥ ८९ ॥

पुनर्मूले प्रयातस्य कार्यसिद्धिर्न संशयः ।
गुरौ भृगौ वा केन्द्रस्थे लग्नस्थे रजनीकरे ॥ ९० ॥

गमनं विजयारोग्यभूतिकामाय शस्यते ।
अनष्टमगते चन्द्रे षष्ठे चन्द्रांशुसंयुते ॥ ९१ ॥

बृहस्पत्युदये यायाच्छत्रुनाशार्थसिद्धये ।
मृगशीर्षप्रयातस्य रौद्रादित्ये समुष्य च ॥ ९२ ॥

पुनः पुष्ये प्रयातस्य कार्यसिद्धिर्न संशयः ।
हस्तर्क्षे तु प्रयातस्य स्वातीचित्रे समुष्य च ॥ ९३ ॥

पुनः शूर्पे प्रयातस्य कार्यसिद्धिर्न संशयः ।
यदा कळत्रगश्चन्द्रः शुक्रज्ञौ गृहमागतौ ॥ ९४ ॥

गन्तव्यमविचारेण तदा सर्वार्थसिद्धये ।
होराकुटुम्बसहजस्थानेषु क्रमशो गताः ॥ ९५ ॥

शुक्रविद्गवयोर्यातुः शत्रुनाशार्थसिद्धिदाः ।
लग्नाज्ज्ञोऽम्बुस्थितो जीवः त्रिकोणे सप्तमे धने ॥ ९६ ॥

सर्वदोषान्निहन्त्याशु यथा रामो हि राक्षसान् ।
एक एव गुरुर्लग्ने पापानष्टमगानपि ॥ ९७ ॥

समस्तान्शमयत्याशु यातुश्च फलदो भवेत् ।
जीवशुक्रबुधेष्वेको वली केन्द्रत्रिकोणगः ॥ ९८ ॥

योगोऽयं ब्रह्मणा प्रोक्तो यात्रायां सुखदः स्वयम् ।
लग्नायार्थेषु सौम्येषु दशमे रविसंयुते ॥ ॥ ९९ ॥

गमनं विजयारोग्यमर्थसिद्धिं प्रयच्छति ।
त्रिषडायगताः पापाः सप्तमे शुक्रवर्जिते ॥ १०० ॥

गुरूदये भवेद्यात्रा यातुरिष्टार्थसिद्धिदा ।
केन्द्रे शून्ये न यातव्यं केन्द्रे पापयुते तथा ॥ १०१ ॥

शुभाशुभयुते केन्द्रे यात्रा मध्यफलप्रदा ।
कुळीरकन्याकुम्भस्थे रवौ वारे सितज्ञयोः ॥ १०२ ॥

प्रथमायां त्र्युत्तरासु भार्गवे प्रतिवामगे ।
स्त्रीणां यात्रा विवर्ज्या स्यादन्यत्र नरयानवत् ॥ १०३ ॥

एकग्रामे पुरे वापि विवाहे यज्ञकर्मणि ।
दुर्भिक्षे राज्यविभ्रंशे प्रतिशुक्रो न दोषदः ॥ १०४ ॥

आगव्यूते द्वादशकाद्योजनादपरेपि च ।
प्रतिवामकृतो दोषः शुक्रस्थित्या न विद्यते ॥ १०५ ॥

सितमश्वं सितं वस्त्रं मौक्तिकं रजतं तथा ।
दत्वा द्विजाय यायात्तु प्रतिशुक्रेप्यशङ्कितः ॥ १०६ ॥

दैत्यमन्त्री दिवादर्शी उशना भार्गवस्तथा ।
श्वेतोऽथ मण्डली काव्यो नीतिमान्नैगमस्तथा ॥ १०७ ॥
एतानि जप्त्वा वा यायाच्छुक्रदोषो न विद्यते ।
बालानामातुराणां च गमने रक्षणाय च ॥ १०८ ॥
प्रतिशुक्रादिकं नास्ति स्त्रीणां भर्तृगृहं प्रति ।
सहयाने तु संप्राप्ते स्त्रीणां भर्तृगृहं प्रति ॥ १०९ ॥
प्रतिशुक्रादिकं नास्ति प्रवेशं प्रथमं विना ।
काश्यपस्य वसिष्ठस्य भृग्वत्र्याङ्गिरसामपि ॥ ११० ॥
भारद्वाजस्य वत्सस्य प्रतिशुक्रो न विद्यते ।
स्वोच्चमित्रस्वगेहेषु स्थितः शुक्रो न दोषकृत् ॥ १११ ॥
षष्ठे वाप्यष्टमे मासि गर्भिणी गृहिणी यदा ।
यात्रा नित्यं विवर्ज्या स्यादाषाढे तु विशेषतः ॥ ११२ ॥
शुभे काले कार्यवशाद्गन्तुं यदि न शक्यते ।
यां वा काष्ठां गन्तुमिच्छेत्तस्यां द्रव्यं तु विन्यसेत् ॥
छत्रं वा ब्रह्मसूत्रं वा वस्त्रदण्डाजिनानि च ।
कमण्डल्वक्षमालां वा पुस्तकं वाथ दर्पणम् ॥ ११४ ॥
शयनासनयानानि मनसोऽभीष्टमेव वा ।
गेहाद्धनुः शतं गत्वा तदलाभे तदर्धकम् ॥ ११५ ॥
दशकोदण्डमात्रं वा विन्यसेत्कार्यसिद्धये ।
आसप्ताहात्तेन यायादभीष्टां मानवो दिशम् ॥ ११६ ॥
सप्तमाद्दिवसात्पूर्वं वर्षवाताद्युपप्लवे ।
दृष्टे सति पुनर्न्यासं कुर्याच्छुभदिनादिके ॥ ११७ ॥

शुभशकुनम् ।

कन्यागोरसपुष्पाणि दधिहस्तितुरंगमान् ।
विप्रान्ध्वजांश्च दीप्ताग्निं पूर्णकुम्भद्वयं वृषम् ॥ ११८ ॥

पद्मचन्दनधान्यानि लाजमन्नं शवं तथा ।
गणिकां शुक्लमाल्यं च चामरं चायुधानि च ॥ ११९ ॥

अक्षतं च तिलांश्चैव कारुणाधौतवस्त्रकम् ।
पुत्रान्वितां च युवतिं सवत्सां सुरभिं तथा ॥ १२० ॥

शङ्खवाद्यादिशब्दांश्च मांसखण्डं घृतं पयः ।
एतानि पुरतः पश्येद्यदि याता सुखी भवेत् ॥ १२१ ॥

गच्छ जीव जय प्रेहि याहि मुञ्च विसर्जय ।
प्रापयोत्तिष्ठ निर्गच्छ शब्दाद्यागमने शुभाः ॥ १२२ ॥

अशुभशकुनम् ।

तक्रं तैलाभिषिक्तं च मुक्तकेशं तथैव च ।
जटिलं छिन्ननासं च प्रव्राजं चक्रिणं तथा ॥ १२३ ॥

रक्तपुष्पं चार्द्रवस्त्रं वराहं लवणं तथा ।
स्खलनं वस्त्रभङ्गं च पतनं परिदेवनम् ॥ १२४ ॥

भुजगं च शशं चैव दृष्ट्वा यात्रां विवर्जयेत् ।
आगच्छ तिष्ठ गच्छेति विशंकं गच्छसीति च ॥ १२५ ॥

रोदनं कलहं चैव श्रुत्वा यात्रां विवर्जयेत् ।
षण्मासं सर्पमार्जारौ शकुनं तु द्विनत्रयम् ॥ १२६ ॥

क्षुतमेकादिनं प्रोक्तं शशस्त्वाचन्द्रतारकम् ।
एकद्विजसमालोके मृत्युः संमुखमास्थितः ॥ १२७ ॥

द्वयोः संदर्शने प्राप्ते कार्यसिद्धिः पुरोगता ।
त्रयाणां कार्यहानिः स्याच्चतुर्णां कार्यसंभवः ॥ १२८ ॥

बहुष्वपि क्रियासिद्धिर्दृष्टेषु गमने सदा ।
शूद्राणां व्यत्ययेनैव दर्शने फलसंभवः ॥ १२९ ॥

यात्रायां तु क्षुतं नेष्टङ्गोक्षुतं क्षतजप्रदम् ।
करोत्याजन्मनः पीडां माहिषं मरणप्रदम् ॥ १३० ॥

दुःस्वरान्यानकाले तु पूर्वं श्रुत्वा स्थितो नरः ।
प्राणसंयमनं कृत्वा पञ्चषड्वा ततो व्रजेत् ॥ १३१ ॥

पुनश्चदुःस्वरान्श्रुत्वा षोडशैवं यमेद्बुधः ।
निवर्तेत तृतीयं तु श्रुत्वा क्रोशात्तु पूर्वतः ॥ १३२ ॥

ताम्रः श्वेतः सितो नीलो विप्रादीनां यथा क्रमात् ।
प्रयाणकाले संप्राप्ते विप्रश्चासव्यतो व्रजेत् ॥ १३३ ॥

चिन्त्यमानं तु यत्कार्यं दीर्घकालेन सिध्यति ।
प्रयाणकाले संप्राप्ते नृपश्चासव्यतो व्रजेत् ॥ १३४ ॥

चिन्त्यमानं तु यत्कार्यं अचिरेणैव सिध्यति ।
प्रयाणकाले संप्राप्ते वणिग्वासव्यतो व्रजेत् ॥ १३५ ॥

सद्य एव तु तत्कार्यं सिध्यत्येव न संशयः ।
प्रयाणकाले संप्राप्ते शूद्रश्चासव्यतो व्रजेत् ॥ १३६ ॥

चिन्त्यमानं तु यत्कार्यं निर्विघ्नं लभते नरः ।
तृणेषु चैव काष्ठेषु श्वाचेन्मूत्रं समुत्सृजेत् ॥ १३७ ॥

यात्रायां प्राप्यते शीघ्रमर्थहानिर्महद्भयम् ।
निर्गमान्नवमे मासि न वेश्मानुप्रवेशनम् ॥ १३८ ॥

नवमे दिवसे चैव प्रवेशन्नैव कारयेत् ।
मेषोदये प्रविष्टस्य पुनर्यात्रा भविष्यति ॥ १३९ ॥
वृषोदये प्रविष्टस्य भुक्तिश्च विपुला भवेत् ।
युग्मोदये प्रविष्टस्तु नैश्वर्यं लभते नरः ॥ १४० ॥
कुळीरभोदये सर्वद्रव्यनाशमवाप्नुयात् ।
सिंहोदये प्रविष्टस्तु चिरकालं सुखी भवेत् ॥ १४१ ॥
कन्योदये बहुस्त्रीभिः क्रीडते तु मनोहरः ।
तुलोदये बहुव्याधिर्वृश्चिके बहुला विपत् ॥ १४२ ॥
शुभयुक्ते वृश्चिके तु बहुलाभो न संशयः ।
चापोदये प्रविष्टस्तु धान्यानि लभते नरः ॥ १४३ ॥
भाण्डागाराणि सर्वाणि नाशं यान्ति मृगोदये ।
कुम्भोदये प्रविष्टस्तु महतीं श्रियमाप्नुयात् ॥ १४४ ॥
मीनोदये प्रविष्टस्तु चिरकालं सुखी भवेत् ।
इन्द्राग्निमखचित्राग्नि पौष्णपूर्वोत्तरा हरिः ॥ १४५ ॥
शूर्पवारुणयाम्याजा गवां यात्रासु शोभनाः ।
रोहिणीं वर्जयन्त्येके गोयात्रासु विशेषतः ॥ १४६ ॥
अदित्यां पादभङ्गं स्यात्त्वाष्ट्रे चक्षुर्विनाशनम् ।
आमयं वायुदैवत्ये गोयात्रासु विपश्चिता ॥ १४७ ॥
वैष्णवे पङ्कजे त्वाष्ट्रे प्युत्तरेषु त्रिकेषु च ।
वारे शुक्रस्य सौम्यस्य चतुर्दश्यां च पर्वणि ॥ १४८ ॥
एषु यात्रां गवाश्चैव शालारम्भं करोति यः ।
तस्य गावो विनश्यन्ति संचिताभिः सहैव हि ॥ १४९ ॥

अन्यत्सर्वं समानं स्याज्जलयात्रा च पूर्ववत् ।
लग्ने शुक्रे रवौ लाभे चन्द्रे बन्धुगते तथा ॥ १५० ॥

शत्रून्गतो नृपोहन्ति केसरीवेभसंहतिम् ।
स्वोच्चसंस्थे सिते लग्ने स्वोच्चे चन्द्रे च लाभगे ॥ १५१ ॥

हन्ति यातो रिपुजनान्केशव: पूतनामिव ।
स्वोच्चस्थे लग्नगे जीवे चन्द्रे लाभगते सति ॥ १५२ ॥

गतो राजा रिपून्हन्ति पिनाकी त्रिपुरं यथा ।
शुभे त्रिकोणकेन्द्रस्थे लाभे चन्द्रेऽथवा रवौ ॥ १५३ ॥

शत्रून्हन्ति गतो राजा त्वन्धकारं यथा रवि: ।
वर्गोत्तमगते शुक्रेप्येकस्मिन्नेव लग्नगे ॥ १५५ ॥

हरिस्मृतिर्यथा पापान्हन्ति शत्रून्गतो नृप: ।
शुभे केन्द्रत्रिकोणस्थे वर्गोत्तमगते गत: ॥ १५४ ॥

विनाशयत्यरीन्राजा पापं भागीरथी यथा ।
इत्थं नृसिंहभक्तेन नारसिंहेन धीमता ।
ग्रन्थान्सुबहुशो वीक्ष्य यात्राध्याय: प्रपञ्चित: ॥ १५६ ॥

इति एकोनत्रिंशोऽध्यायः ।

त्रिंशोऽध्यायः ॥

रोगारम्भे शुभाशुभम् ।

अत: परं प्रवक्ष्यामि रोगारम्भे शुभाशुभम् ।
अश्विन्यांतु ज्वरारंभे नवरात्रेण शाम्यति ॥ १ ॥

भरण्यां पञ्चरात्रेण सुखी भवति मानवः ।
आग्नेये सप्तरात्रेण एकविंशद्दिनात्सुखी ॥ २ ॥
रोहिण्यामेकविंशेन दिवसेन सुखी भवेत् ।
सौम्ये तु पञ्चरात्रेण नवाहाद्वा सुखी भवेत् ॥ ३ ॥
आर्द्रायां पञ्चरात्रेण त्रिपक्षाद्वा मृतिर्भवेत् ।
आदित्ये सप्तरात्रेण पुष्येत्वष्टदिनात्सुखी ॥ ४ ॥
आश्लेषर्क्षे तथाष्टाहाद्दीर्घकालमथापि वा ।
मखायां दशरात्रेण त्वावृत्तौ वा मृतिर्भवेत् ॥ ५ ॥
एकविंशतिरात्रेण फल्गुन्यां रोगनाशनम् ।
अर्यम्णि नवरात्रेण हस्तभे सप्तरात्रतः ॥ ६ ॥
चित्रायामष्टरात्रेण पुनश्चित्रागमेऽपि च ।
वायव्ये दशरात्रेण त्रिपक्षाद्वा सुखी भवेत् ॥ ७ ॥
पञ्चविंशत्तथैन्द्राग्ने मैत्रे दशादिनात्सुखी ।
ज्येष्ठायां द्वादशाहे स्यान्मूलर्क्षे दशरात्रतः ॥ ८ ॥
आषाढे त्वष्टरात्रेण विश्वे मासात्सुखी भवेत् ।
श्रवणे त्वष्टरात्रेण वासवे दशरात्रतः ॥ ९ ॥
षडहाद्द्वादशाहाद्वा मरणं शततारके ।
पूर्वे प्रोष्ठपदे मृत्युषडहाद्द्वादशेऽह्नि वा ॥ १० ॥
अहिर्बुध्न्ये तु पक्षेण पौष्णे त्वष्टदिनात्सुखी ।
आर्द्राश्लेषामखास्वातौ ज्येष्ठायां रोगसंभवे ॥ ११ ॥
यमर्क्षे त्रिषु पूर्वेषु रिक्ताभिः सहितेषु च ।
पापवारेण संयुक्ते न जीवेद्रोगभाङ्नरः ॥ १२ ॥

रिक्ता षष्ठ्यष्टमी दर्शो द्वादशी च विना दशाः ।
शकुनादीनि विष्टिश्च रोगारम्भे मृतिप्रदाः ॥ १३ ॥

आधानजन्मनिधनप्रत्यराख्यविपत्करे ।
कर्मर्क्षे व्याधिरुत्पन्नः क्लेशाय मरणाय च ॥ १४ ॥

चन्द्राष्टमे दग्धयोगे वैनाशे क्रूरवासरे ।
गोचरे त्वशुभे काले विषनाड्यादिसंभवे ॥ १५ ॥

संध्यायामशुभे योगे मरणादिदशान्विते ।
व्याधिभिः क्षीणदेहानां विनाशो जायते नृणाम् ॥ १६ ॥

इति त्रिंशोऽध्यायः ॥

एकत्रिंशोऽध्यायः ॥

भैषज्यम् ।

अथात्रवासरे वक्ष्ये भैषज्यं रोगशान्तये ।
अश्विनी रोहिणी सौम्यं सुरमाता सुरेज्यभम् ॥ १ ॥

तथोत्तरकरत्वाष्ट्रमरुन्मित्राणि वैष्णवम् ।
वसुवारुणरेवत्यो भेषजे सर्वसौख्यदाः ॥ २ ॥

हस्तादित्याश्विचित्रायामिन्दुशुक्रज्ञसूरिणाम् ।
वारवर्गोदये चैव चरांशे चरराशिके ॥ ३ ॥

ज्वराणां भेषजं कुर्याद्यद्याशु शमनं भवेत् ।
रौद्रयाम्यविशाखासु मैत्रर्क्षे सूर्यवासरे ॥ ४ ॥

रिक्तायां भेषजं कुर्यात्सन्निपातक्षयाय च ।
सप्रयोगेषु कर्तव्यं भैषज्यं दीर्घरोगिणाम् ॥ ५ ॥

रोहिण्युत्तरफल्गुन्यौ श्रोणा सौम्यं च रेवती ।
रोहिणी कृत्तिका पुष्यं तृतीयाद्यष्टभिर्युताः ॥ ६ ॥

मैत्रे तृतीया द्वादश्यां पञ्चम्यां कृत्तिका मघाः ।
दशम्यां रोहिणी चोग्रास्त्वर्यम्णा च त्रयोदशी ॥ ७ ॥

क्षिप्रोग्रचरनक्षत्रे मेषकर्कटकोदये ।
दर्शे चातिशुभं विद्याद्गुह्यरोगप्रशान्तये ॥ ८ ॥

श्रवणे चाहिदैवत्ये तुरगे गुरुवासरे ।
जयायां वातशान्त्यर्थं भैषज्यं कारयेत्सुधीः ॥ ९ ॥

स्वातीनैर्ऋतपुष्येषु गुरुवारे चरोदये ।
नन्दायां पित्तशान्त्यर्थं भैषज्यं कारयेद्भिषक् ॥ १० ॥

प्राजापत्ये च रेवत्यां स्वातौ शुक्रस्य वासरे ।
भद्रायां चरभे लग्ने भेषजं पित्तशान्तये ॥ ११ ॥

याम्याग्नेयर्क्षरौद्रेषु कुजवारे चरोदये ।
वातश्लेष्मविकाराय भैषज्यन्नैव पैत्तिके ॥ १२ ॥

चरोग्रक्षिप्रसौम्याख्यवारे रिक्तासु कारयेत् ।
अष्टादशप्रमेहेषु शुभदास्त्वौषधिक्रियाः ॥ १३ ॥

पापवारोडुतिथ्यंशे पापराश्युदये नृणाम् ।
पापाष्टर्क्षे शुभं प्रोक्तमौषधं कुष्ठरोगिणाम् ॥ १४ ॥

आश्लेषरौद्रचैत्रेन्द्रशूर्पाग्नियमभेषु च ।
महोदरादिरोगाणां भौमवारे तु भेषजम् ॥ १५ ॥

साधारणाख्यनक्षत्रे वक्रग्रहनिरीक्षिते ।
विष्टिवर्ज्यतिथौ कुर्याद्भेषजं राजयक्ष्मणः ॥ १६ ॥

चित्रे क्षये च गुल्मे च तथापस्मारकेषु च ।
उभयेषु शुभं प्रोक्तं चरे चन्द्रदिवाकरौ ॥ १७ ॥

यदि युक्तौ स्थिरे नैव कर्तव्यं व्याधिशान्तये ।
शुभवारे शुभे योगे शुभतिथ्यंशकैर्युते ॥ १८ ॥

लग्ने शुभदृशा युक्ते रसायनमुदाहृतम् ।
अर्काङ्गारकमन्दानां उदये कण्टकेऽथवा ॥ १९ ॥

सर्वरोगप्रशमनं भेषज्यं कारयेन्नरः ।
रवीन्दुज्ञार्यशुक्रारवारवर्गोदयाः शुभाः ॥ २० ॥

षष्ठी च सप्तमी चैव अष्टमी च चतुर्दशी ।
रिक्तायां शुभदं प्रोक्तं भद्रायां नैव भेषजम् ॥ २१ ॥

नन्दायां केचिदिच्छन्ति जयायां च तथाऽपरे ।
उत्तमं विष्टिवर्ज्येषु स्थिरेषु करणेषु च ॥ २२ ॥

शुभयोगेषु सर्वेषु शुभदं भेषजं स्मृतम् ।
चरोभयस्थिरर्क्षेषु श्रेष्ठं मध्यं च निन्दितम् ॥ २३ ॥

रिपुजायाष्टमर्क्षस्था ग्रहाः सर्वे विनाशदाः ।
रौद्रेन्द्रोरगमूलेषु वारयोर्भौममन्दयोः ॥ २४ ॥

रिक्तायां क्रियकर्काख्यजूककन्याविलग्नके ।
क्रूरे तु प्रबले शुद्धे रन्ध्रे कर्तुरनुकूलभे ॥ २५ ॥

क्षारादियोगहुतभुगस्त्रशस्त्रक्रिया मता ।

रोगमुक्तस्नानम् ।

रोगमुक्तनृणां स्नानं संक्षेपेण प्रवक्ष्यते ॥ २६ ॥
विशाखा विष्णुताराच वाजिभत्रितयं गुरुः ।
चान्द्रहस्तोत्तराः पूर्वत्रयं मूलं शुभावहम ॥ २७ ॥
चरलग्नं शुभं प्रोक्तं नीरोगस्नानकर्मणि ।
वैनाशिके शशाङ्काष्टे विपत्प्रत्यरनैधने ॥ २८ ॥
त्रिजन्मनि तथा स्नानं रोगमुक्तस्य वर्जयेत् ।
कुजजीवबुधानां तु वारवर्गोदयाः शुभाः ॥ २९ ॥
पौनः पुन्यैर्कवारांशाः मध्यमो मन्दवासरः ।
रिक्तास्वष्टमदर्शाख्ये नीरोगस्नानमाचरेत् ॥ ३० ॥
केन्द्रत्रिकोणगाः सौम्यास्त्रिषडाय गताः परे ।
शुभावहा ग्रहाः सर्वे नीरोगस्नानकर्मणि ॥ ३१ ॥

तैलाभ्यङ्गविधिः ।

अथात्रवासरे वक्ष्ये तैलाभ्यङ्गविधिं परम् ।
हृत्तापः कान्तिरल्पायुर्धनं निर्धनता विपत् ॥ ३२ ॥
आयुष्यं भोगसंपत्तिः सूर्यवारादिकं फलम् ।
दशमी पञ्चमी चैव तृतीया च त्रयोदशी ॥ ३३ ॥
सप्तमी च द्वितीया च सुतायुष्यबलार्थदाः ।
दशम्यां तैलमस्पृष्ट्वा यः स्नायादविचक्षणः ॥ ३४ ॥
चत्वारि तस्य नश्यन्ति आयुः प्रज्ञा यशो बलम् ।
मोहात्प्रतिपदं षष्ठीं कुहू रिक्तां तथैव च ॥ ३५ ॥

तैलेनाभ्यञ्जयेद्यस्तु चतुर्भिः स तु हीयते ।
तिथिनक्षत्रवारेषु निषिद्धेष्वपि रात्रिषु ॥ ३६ ॥

तैलमाज्येन संसृष्टमद्भिर्वा शुद्धिमाप्नुयात् ।
ज्येष्ठोत्तरहरीशेषु संक्रमे च त्रिजन्मसु ॥ ३७ ॥

तैलेनाभ्यञ्जयेद्यस्तु धनायुर्भ्यां प्रहीयते ।
स्वातियोगे गुरोर्वारे तृतीयापञ्चमीयुते ॥ ३८ ॥

तैलेनाभ्यञ्जनं कुर्यान्नीरोगो बलवान्धनी ।
तिथिवारसमायोगे बलीयान्वार इष्यते ॥ ३९ ॥

तिथिरेकगुणः प्रोक्तो नक्षत्रं तु चतुर्गुणम् ।
करणं षड्गुणं चैव वाराश्चाष्टगुणाः स्मृताः ॥ ४० ॥

कुजशुक्रदिने स्त्रीणां भाग्यवृद्धिं विनिर्दिशेत् ।

इति एकत्रिंशोऽध्यायः ।

द्वात्रिंशोऽध्यायः ॥

ऋणमोक्षः ।

अथात्रवासरे वक्ष्ये ऋणमोक्षविधिं परम् ।
मैत्रदस्रांशके लग्ने चन्द्रे मैत्रमुहूर्तगे ॥ १ ॥

ऋणस्याल्पप्रदानेन ऋणकोटिर्विनश्यति ।
भौमसूर्यार्किवारेषु सरिक्ते गुळिकोदये ॥ २ ॥

किञ्चिद्दद्यादृणं नष्टं शत्रुनाशं तथा चरेत् ।
रिक्तासु पापवारेषु विष्टयाङ्गुळिकसङ्गमे ॥ ३ ॥

ऋणं दद्याद्दणम् भग्नं शत्रुनाशस्तथाऽभवत् ।
अनुकूले तु नक्षत्रे क्रूराष्टर्क्षे विशेषत: ॥ ४ ॥

ऋणं दद्यादृणं नष्टं विषनाड्युदये सति ।
प्रदोषे भानुभूवारे चरराश्युदये तथा ॥ १३ ॥

अल्पदानाद्दणं शिष्टं विनश्यति न संशय: ।
राहूदये व्यतीपाते ऋणं दद्याद्विनाशनम् ।
मोक्षकाले तथार्केन्द्वो ऋणं दद्याद्विनाशनम् ॥ ६ ॥

इति द्वात्रिंविंशोऽध्यायः ।

त्रयस्त्रिंशोऽध्यायः ॥

शुभे वर्जनीयदोषाः ।

अथ दोषान्प्रवक्ष्यामि वर्जनीयान्शुभे सदा ।
जन्म संपद्विपत्क्षेम: प्रत्यर: साधको वध: ॥ १ ॥

मैत्रं परममैत्रं च जन्म चेति पुन: पुन: ।
जन्मर्क्षे देहनाश: स्यात्कृतं कर्म विनश्यति ॥ २ ॥

संपत्करे कृतं कर्म संपदामास्पदं भवेत् ।
आपदं कुरुते यस्माद्विपत्करमिति स्मृतम् ॥ ३ ॥

क्षेमर्क्षे तु कृतं कार्यं क्षेमारोग्यकरं भवेत् ।
कार्यस्य प्रतिषेधित्वात्प्रत्यरं तत्प्रकीर्तितम् ॥ ४ ॥

साधक: साधयेदर्थानचिराद्दुष्करानपि ।
निधनं कुरुते यस्मात्कार्ये तस्माद्वध: स्मृत: ॥ ५ ॥

मैत्रं तु मित्रवत्प्रीतिं कुर्यात्कार्यफलोदये ।
परमैत्रं समासाद्य यत्कार्यं कुरुते नरः ॥ ६ ॥

तत्कार्यं सुकरं तस्य साध्यते नात्र संशयः ।
जन्मताराफलादर्धफलदं दशमं भवेत् ॥ ७ ॥

एकोनविंशन्नक्षत्रं तदर्धफलदं तथा ।
पर्याये प्रथमे त्याज्याः विपत्प्रत्यरनैधनाः ॥ ८ ॥

द्वितीये त्वंशका वर्ज्यास्त्वन्ये सर्वे शुभावहाः ।
आद्यांशो विपदि त्याज्यः प्रत्यरे चरमो शुभः ॥ ९ ॥

वधे त्याज्यस्तृतीयांशः शेषास्त्वंशाः शुभावहाः ।
द्वात्रिंशं जन्मनक्षत्राद्वैनाशिकमिति स्मृतम् ॥ १० ॥

विनाशं कुरुते यस्मात्तस्माद्वैनाशिकं भवेत् ।
वैनाशिकाख्यो जन्मांशादष्टाशीतितमोंऽशकः ॥ ११ ॥

तद्भश्च नेष्टं तं मुक्त्वा पर्यायोऽन्त्यः शुभावहः ।
तिष्ठत्यष्टमहोरायां यावच्चन्द्रस्तु तावता ॥ १२ ॥

चन्द्राष्टम इति ज्ञेयो मृत्युकृच्छुभकर्मणि ।
जन्मर्क्षात्पूर्वनक्षत्रं सप्तविंशतिकं भवेत् ॥ १३ ॥

सप्तविंशतिनक्षत्रे सर्वकर्माणि वर्जयेत् ।
श्राद्धे विवाहे क्षौरे च गमने च द्विजन्मनां ॥ १४ ॥

सप्तविंशति नक्षत्रं सर्वदा मरणप्रदम् ।
ज्येष्ठा त्रिपूर्वायाम्यार्द्राः सर्पाग्नीन्द्रानला मघा ॥ १५ ॥

वर्ज्याः शुभेषु सामान्याद्वर्ज्यं जन्मत्रयं तथा ।
रिक्ताष्टमी सिताद्याश्च कृष्णेन्त्याः पंच चाशुभाः ॥ १६ ॥

तन्मध्ये मध्यमाः पञ्च द्वादशी पर्व षष्ठ्यपि ।
वर्ज्याः पापांशवाराद्या स्त्रिषडायगता अपि ॥ १७ ॥
नित्यं नित्यफला वाराः स्वतो नेष्टं कुजार्किभम् ।
व्याघातं परिघं वज्रं व्यतीपातं च वैधृतिः ॥ १८ ॥
गण्डातिगण्डौ शूलं च विष्कम्भं च शुभे त्यजेत् ।
विष्ट्याङ्चतुष्पथे नागे किंस्तुघ्ने शकुने तथा ॥ १९ ॥
वर्जयेच्छुभकर्माणि दारुणान्येषु साधयेत् ।

दिनमृत्युः दिनरोगः ।

वसुहस्तौ विशाखार्द्रे बुध्न्याही याम्यनैर्ऋते ॥ २० ॥
द्वन्द्वेषु च चतुर्ष्वंशाः क्रमशो मृत्यवो हि चेत् ।
सार्पबुध्न्यौ याम्यमूले श्रोणार्यम्णेऽनिलेन्दुभे ॥ २१ ॥
रोगास्तद्द्वयेऽपीन्दोः काले तु बलिनो शुभाः ।
दिनमृत्युं च रोगं च शुभकर्मसु वर्जयेत् ॥ २२ ॥

आशीविषम् ।

द्वितीयं दर्शसंध्यृक्षात् षण्णवैकादशानि च ।
त्रयोदशाष्टदशभे परश्चाशीविषं भवेत् ॥ २३ ॥
आशीविषाह्वया योगाः सप्तैते निन्दिताः शुभे ।
अपवादैर्न भिद्यन्ते ततो यत्नेन वर्जयेत् ॥ २४ ॥

एकार्गळा ।

एकामूर्ध्वगतां रेखां त्रिर्यग्रेखास्त्रयोदश ।
लिखेत्खर्जूरपत्रेण समानं चक्रमापतेत् ॥ २५ ॥
व्याघातशूलपरिघं व्यतीपाताद्यगण्डके ।
अतिगण्डे च वज्रे च वैधृत्यां च विशेषतः ॥ २६ ॥

आदित्यचन्द्रपैत्राहिदस्रमूलानि मैत्रभम् ।
पुष्यं चित्रा च मूर्ध्नि स्युः सूर्येन्द्वोर्दृष्टिरर्गळा ॥ २७ ॥

एकार्गळामहान्दोषः शुभकर्मविनाशनः ।
अह्नि दोषाय नित्यं स्याद्रात्रौ यदि न दोषकृत् ॥ २८ ॥

षडशीतिमुखम् ।

चरस्थिरद्विदेहेषु पञ्चमं सप्तमं रवेः ।
नवमं चांशकं विद्यात्षडशीतिमुखं सुधीः ॥ २९ ॥

षडशीतिमुखे प्राप्ते षष्टिनाडीर्विवर्जयेत् ।
त्यजेदाजैकपादादेस्त्रिघ्नान्पादान्गतान्परे ॥ ३० ॥

अन्धादिनक्षत्रम् ।

षडन्धा नवकाणाः स्युर्द्विनेत्रा द्वादशक्रमात् ।
चतुश्चतुर्द्वादश च चतुर्ष्णाण्यर्कसंयुतात् ॥ ३१ ॥

अन्धाः काणा द्विनेत्राः स्युः काणाश्चान्धा यथाक्रमम् ।
कृष्णैकादशिमारभ्य नवान्धाः काणदृक्त्रयम् ॥ ३२ ॥

षट्द्विनेत्रास्त्रयः काणाः षट्द्विदृक्त्रीणिकाणदृक् ।

अन्धादिराशिः

मेषश्च वृषभश्चैव सिंहश्चैव दिवान्धकृत् ॥ ३३ ॥

युग्मकर्कटकन्यास्तु निश्यन्धा इति कीर्तिताः ।
अन्धो विनाशयेत्कर्मकाणश्चापि न शोभनः ॥ ३४ ॥

नेत्रयुग्मे शुभं कुर्यात्काणे चापि बलान्विते ।
तुला च वृश्चिकश्चैव पूर्वाह्णे बधिरौ सदा ॥ ३५ ॥

धनुश्च मकरश्चैव बधिरौ चापराह्णके ।

कन्याकर्कटकौ चापि मध्याह्ने बधिरौ स्मृतौ ॥ ३६ ॥
कुम्भमीनौ द्वयोः पङ्गुः पूर्वपश्चिमसंध्ययोः ।
अन्धः कार्यविनाशाय बधिरश्चार्थनाशनः ॥ ३७ ॥
पङ्गुस्त्वायुर्वियोगाय तस्मात्तान्परिवर्जयेत् ।

शकटयोगः ।

गुरोः षष्ठाष्टमान्त्येषु निशानाथः स्थितो यदि ॥ ३८ ॥
योगोऽयं शकटो नाम सर्वकर्मसु निन्दितः ।

कर्तरियोगः

वक्रचारौ यदा पापौ द्वितीयद्वादशस्थितौ ॥ ३९ ॥
तदा कर्तरियोगः स्यान्महादोषो विलग्नतः ।

शून्ययोगाः ।

अष्टम्यैकादशी चैत्रे रोहिण्यश्विनिकुम्भके ॥ ४० ॥
वैशाखे द्वादशी मीने स्वाती चित्रा च विश्वभम् ।
पुनर्वसुवृषौ वर्ज्यौ ज्येष्ठमासे त्रयोदशी ॥ ४१ ॥
आषाढे मिथुनं षष्ठी श्रविष्ठा पूर्वफल्गुनी ।
श्रावणे मेष पूर्वे च पूर्वाषाढश्च वर्जिताः ॥ ४२ ॥
पौष्णं च वारुणं कन्या प्रोष्ठपादे तु सप्तमी ।
नवम्याश्वयुजे शून्या प्रोष्ठपादं च वृश्चिके ॥ ४३ ॥
कार्तिके पञ्चमी तौलीमघा पुष्येन्दुकृत्तिकाः ।
मैत्राहिर्बुध्न्यमैन्द्राग्निं द्वितीया नवमी धनुः ॥ ४४ ॥
प्रतिपत्तिष्यमासे च हस्ताद्राश्लेषकर्कटाः ।
माघे तु वैष्णवं मूलं चतुर्थी दशमी मृगे ॥ ४५ ॥

फाल्गुने भरणी ज्येष्ठा सिंहश्चापि चतुर्दशी ।
तुलामृगौ धनुर्मीनौ मृगसिंहौ घटर्षभौ ॥ ४६ ॥
कन्यायमौ मेषसिंहौ चापचान्द्रौ यमस्त्रियौ ।
अलिसिंहौ पुनश्चैतौ धनुर्मीनौ तुलामृगौ ॥ ४७ ॥
वृषसिंहाविति द्वन्द्वौ शून्या प्रतिपदादिषु ।
तिथ्यृक्षराशयश्शून्याः शुभकर्मसुवर्जिताः ॥ ४८ ॥
प्राच्यादिष्वग्नितारादाः सप्त सप्त क्रमात्स्थिताः ।
भं ग्रहाभिमुखं तत्र महाशूलमशोभनम् ॥ ४९ ॥

ग्रहशूलम् ।

पूर्वतः परतश्चैव ग्रहणाद्दिनसप्तकम् ।
ग्रहशूलमिति ख्यातं शुभकर्मसु निन्दितम् ॥ ५० ॥
ग्रहसंयुक्तनक्षत्रं त्यक्तं काङ्क्षितमेव च ।
वर्जनीयं शुभे नित्यं पापयुक्तं मृतिप्रदम् ॥ ५१ ॥
न यत्र पूर्णिमा मासि पूर्णिमाद्वयमेव वा ।
नाम्ना विषमलौ मासौ शुभेषु परिवर्जयेत् ॥ ५२ ॥
यस्मिन्मासि न संक्रान्तिः संक्रान्तिद्वयमेव वा ।
संसर्पाहस्पती मासौ शुभकर्मसु निन्दितौ ॥ ५३ ॥
भौमार्कसहितादृक्षाद्यावन्नै ऋतभं तयोः ।
संख्याद्वययुतं मूलात्कंटकस्थूलसंज्ञितम् ॥ ५४ ॥
एषु त्रिष्वपि दोषेषु कृतं सर्वं विनश्यति ।
सत्स्वपि स्वापवादेषु बलवत्सु गुणेषु वा ॥ ५५ ॥
मनुतत्वनृपैस्तुल्यं कुजात्पञ्चमसप्तमे ।

एतानि ज्वलितान्याहुः तेषु भेषु शुभं त्यजेत् ॥ ५६ ॥

एकविंशं पञ्चदशं पञ्चमं सप्तमं रवेः ।
सप्तमं षोडशं भौमात्पञ्चविंशं चतुर्दशम ॥ ५७ ॥

ज्ञाधिष्ठिताच्चतुर्विंशमष्टादशममष्टमम ।
नवमं गुरुसंयुक्तात् ध्वजदण्डादिसंज्ञितम् ॥ ५८ ॥

शुक्राद्दशममर्केश्च षष्ठैकादशविंशमम् ।
पातात्त्रयोदशं धिष्ण्यं पञ्चमैकादशं त्यजेत् ॥ ५९ ॥

पञ्चमे वर्जयेत्सौरिं षष्ठे चन्द्रबृहस्पती ।
सप्तमे भार्गवं रन्ध्रे पापजीवनिशाकरान् ॥ ६० ॥

नवमे भूमिजं सौम्यं दशमे द्वादशे रविम् ।
संक्रान्तिष्वभितो नाड्यः विंशत्त्रिंशदशोभनाः ॥ ६१ ॥

षष्टिस्तुलागतावेवं त्र्यहो नक्रादिकर्किषु ।

गुलिकादिदोषाः ।

वारेशाद्यादिनाष्टांशनाथास्तत्रार्कजांशकाः ॥ ६२ ॥

गुलिकोऽयंमहान्दोषः शुभकर्मसु निन्दितः ।
वासरामन्दमुर्व्योर्द्धा यामावारक्रमाः स्मृताः ॥ ६३ ॥

शिवाङ्गरायसीतार्द्धयामास्तु यमगण्डकाः ।
रायसीतामभागानं कालस्सौर्यादयः स्मृताः ॥ ६४ ॥

अर्धप्रहारं कालञ्च यमगण्डकमेव च ।
शुभकर्मसु यत्नेन वर्जयेत्सर्वदा नरः ॥ ६५ ॥

मन्त्रिमङ्गळमार्ताण्डशुक्रज्ञेन्दुशनैश्चराः ।
कालहोरास्तु भुञ्जन्ति सूर्यात्सार्धद्विनाडिकाः ॥ ६६ ॥

मृतिर्विवाहः प्रसवः सुस्थितिर्निगळं तथा ।
अर्थलाभश्च युद्धश्च होराफलमुदाहृतम् ॥ ६७ ॥

द्रेक्काणं चैव होरा च त्रिंशांशंच नवांशकाः ।
द्वादशांशस्तथा क्षेत्रं षड्वर्ग इति कीर्त्यते ॥ ६८ ॥

तथा कृतानां राशीनामंशा द्रेक्काणसंज्ञिताः ।
चरे स्वपुत्रनवपा स्थिरे धर्मस्वपुत्रपाः ॥ ६९ ॥

पुत्रधर्मस्वपा युग्मे द्रेक्काणान्भुञ्जते क्रमात् ।
होरेति भवनस्यार्धं प्रोक्तं मेषयमादिके ॥ ७० ॥

अयुग्मे सूर्यशशिनोर्युग्मे चन्द्रार्कयोः स्फुटम् ।
त्रिंशद्भागीकृतं राशिं भुञ्जते भूमिजादयः ॥ ७१ ॥

इषुभूताष्टशैलेषु भागान्वक्रो मृदुर्गुरुः ।
वित्काव्यौ भुञ्जते ह्योजे व्यत्ययं समभे च ते ॥ ७२ ॥

द्वादशांशो भवेत्र्यक्षें ह्याश्विन्यादित्रिके त्रिके ।
एकराशौ नवांशाः स्युर्भौमाद्या भुञ्जते नव ॥ ७३ ॥

अंशा द्वादशधा भक्ता राशीनां द्वादशांशकाः ।
लग्ननाथादयो नाथास्तेषां द्वादशराशिपाः ॥ ७४ ॥

भौमशुक्रबुधेन्द्वर्कसौम्यभृग्वारमन्त्रिणः ।
सौरिर्मन्दो गुरुश्चैव नवांशभवनाधिपाः ॥ ७५ ॥

भौमादीनां क्रमात्क्षेत्रं मेषाद्द्वादशराशयः ।
शुभेषु पापषड्वर्गं विशेषेण विवर्जयेत् ॥ ७६ ॥

गुरुशुक्रौ शुभौ चन्द्रः शुक्लपक्षे शुभः स्मृतः ।
बुधः पापैरसंयुक्तः शेषाः पापग्रहाः स्मृताः ॥ ७७ ॥

नीचभं शत्रुभं चास्तं गते जीवेऽथवा भृगौ ।
विवाहोपनयादीनि वर्जयेद्बालवृद्धयोः ॥ ७८ ॥

गुरुशुक्रौ यदा वक्रौ समसप्तमगौ तदा ।
मूढत्वादधिको दोषः शुभकर्मसु निन्दितः ॥ ७९ ॥

घटिकाद्वयमृक्षान्ते मासान्ते तु दिनत्रयम् ।
वर्षान्ते वर्जयेत्पक्षं वृद्धजीवे तथैव च ॥ ८० ॥

बालशुक्रे दशाहं च बालजीवे दिनाष्टकम् ।
वृद्धशुक्रे दशाहञ्च वृद्धचन्द्रे तु सप्त च ॥ ८१ ॥

बालचन्द्रे दिनं चैकं वर्जनीयं सदा बुधैः ।
पञ्चाहं वर्जयन्त्येके बाल्ये वार्धक एव च ॥ ८२ ॥

स्याद्विवाहे तु वैधव्यं यात्रायां मरणं ध्रुवम् ।
चौळकर्मणि चान्धत्वं प्रतिष्ठायां जगद्भयम् ॥ ८३ ॥

द्विजन्मनि वटोर्मृत्युरुद्वाहे पतिमारणम् ।
राजाभिषेके नृपतिः शत्रुभिः पीड्यते सदा ॥ ८४ ॥

करणदोषः

शुक्लप्रतिपदन्त्यार्धादारभ्य करणाः क्रमात् ।
बवादिसंज्ञा विष्ट्यन्ताः सप्ताप्याहुर्मनीषिणः ॥ ८५ ॥

बवं च बालवं चैव कौलवं तैतुलं तथा ।
गरजो वणिजो विष्टिरसप्तैते करणाः क्रमात् ॥ ८६ ॥

चतुर्थ्यामपरे विष्टिरष्टम्यां पूर्वभागतः ।
एकादश्यां परे विष्टिः पूर्वे पूर्णेन्दुपर्वणि ॥ ८७ ॥

तृतीयायां परे कृष्णे सप्तम्यां पूर्वभागतः ।

दशम्यामपरे वृष्टिश्चतुर्दश्यां तु पूर्वतः ॥ ८८ ॥
शकुनं चतुष्पदं नागं किंस्तुघ्नं च तथैव च ।
स्थिराणि करणान्येव चतुर्दश्यपरार्धतः ॥ ८९ ॥
शुक्लप्रतिपदंत्यार्धपर्यन्तं योजयेत्क्रमात् ।
विष्ट्यां चतुष्पथे नागे किंस्तुघ्ने शकुने तथा ॥ ९० ॥
वर्जयेच्छुभकर्माणि दारुणान्येषु साधयेत् ।
चतुर्दशी चतुर्थी च षष्ठी च द्वादशी तथा ॥ ९१ ॥
अष्टमी नवमी चैव पक्षच्छिद्राः प्रकीर्तिताः ।
नन्दा भद्रा जया रिक्ता पूर्णा चेति सितासिताः ॥ ९२ ॥
पक्षच्छिद्रां च रिक्तां च शुभकर्मसु वर्जयेत् ।

ऊर्ध्ववदननक्षत्राणि ।

पुष्योत्तराणि श्रवणं श्रविष्ठा वारुणं विधिः ॥ ९३ ॥
रुद्रं च नव ताराणि प्रोक्तान्यूर्ध्वमुखानि हि ।

तिर्यङ्मुखनक्षत्राणि ।

अश्वीमृगशिरः पौष्णं पुनर्वस्वातिहस्तकाः ॥ ९४ ॥
चित्रा ज्येष्ठा च हस्तश्च नवतिर्यङ्मुखाः स्मृताः ।

अधोमुखनक्षत्राणि ।

शेषास्त्वधोमुखास्तेषु शुभकर्म विवर्जयेत् ॥ ९५ ॥
अर्केण मुक्तराश्याद्याः ऊर्ध्वाधस्तिर्यगाननाः ।
यमालिकुम्भलेयस्त्रीजूका ऊर्ध्वोदयाः स्मृताः ॥ ९६ ॥
मीनश्चोभयतः प्रोक्तः शेषाः पृष्ठोदयाः स्मृताः ।
पृष्ठोदयेऽपि सर्वाणि शुभानि परिवर्जयेत् ॥ ९७ ॥

नक्षत्रत्रययुक्तश्च तिथित्रययुतं तथा ।
वर्जितं शुभकार्येषु स्वापवादैर्न भिद्यते ॥ ९८ ॥

देवानां क्रियते यत्र प्रतिष्ठा चोत्सवेऽथवा ।
न कुर्युः शुभकार्याणि सर्वे तद्ग्रामवासिनः ॥ ९९ ॥

एकस्मिंस्तु गृहे कुर्यादेकामेव शुभक्रियाम् ।
अनेकां यस्तु कुर्वीत स नाशमधिगच्छति ॥ १०० ॥

सूर्यमुक्तं गतं गम्यं क्रमादृक्षत्रयं मृतम् ।
अर्धजीवास्ततः सप्तमृतमेकमनन्तरम् ॥ १०१ ॥

पूर्णजीवास्ततोऽष्टौ च मृतमेकं ततः परम् ।
अर्धजीवास्ततः सप्त मृतभं वर्जयेच्छुभम् ॥ १०२ ॥

विषनाडी ॥

नीलं नैवं घटः पाठो नागो नारीफलं नगः ।
नरो दीपः खरो नारी वयो भूयो नयो भयम् ॥ १०३ ॥

नरो वारो नखं नित्यं नृपोजेयो क्षयो विराट् ।
नागो निशावरोग्न्यादि चतस्रो नाडिका विषम् ॥१०४॥

नागो रविः कविः कालः फेनं रुद्रो नरो विषम् ।
रविवारादिजानीयान्नाडिकानाश्चतुष्टयम् ॥ १०५ ॥

द्वन्द्वे शुभे त्यजेन्नोड्याविति केचित् प्रचक्षयते ।
रविः प्राप्य शशी मानं वीणा मौनी वलो नयः ॥१०६॥

पुत्रः सेना धरा क्षुन्नागोपपङ्क्तीश्चलं विषम् ।
शुक्लप्रतिपदादीनां परन्नाडी चतुष्टयम् ॥ १०७ ॥

विषनाडीति विज्ञेयं त्याज्यश्च शुभकर्मणि ।

चापाजवृषकन्याः स्युः हरियुक् घटतौलिषु ॥ १०८ ॥
मीनकर्क्यलिनक्रेषु आदौ मध्येऽन्तिमे विषम् ।
आद्यं विषं भुजङ्गाख्यं मध्यमं गृध्रसंज्ञितम् ॥ १०९ ॥
अन्तिमं तु वराहाख्यं राशिष्वेषु नवांशकम् ।
आदौ विषं बुधे मन्दे सोमे शुक्रे च मध्यमे ॥ ११० ॥
कुजे भानौ गुरौ चान्त्ये होराविषमुदाहृतम् ।
आदौ कर्मविनाशः स्याद्द्वितीये कर्तृनाशनम् ॥ १११ ॥
तृतीये सर्वनाशः स्याच्चतुर्थे तु कुलक्षयः ।
चतस्रो नाडिकास्ता स्युर्विषाख्या वर्जिताः सदा ॥ ११२ ॥

अधिमासं—समाहतम् ।

अब्दद्वयाऽष्टौ मासाश्च षोडशाहस्त्रिनाडिकाः ।
विनाड्यः पञ्चपञ्चाशदधिमासान्तरं स्फुटम् ॥ ११३ ॥
अधिमासे तु सर्वाणि शुभकर्माणि वर्जयेत् ।
सप्तमं नवमं जीवाद्धिष्ण्यं कर्मतिथिर्भृगोः ॥ ११४ ॥
दशमैकादशं विंशं षष्ठभृक्षं शनैश्चरात् ।
समाहतं भवेदेषु शुभकर्म न कारयेत ॥ ११५ ॥

भूकम्पोल्कादिदोषाः ।

ऋक्षादर्कयुतात्सप्तपङ्क्तिं तिथ्येकविंशकाः ।
भूकम्पोल्का ब्रह्मदण्डध्वजसंज्ञास्त्वमी विषाः ॥ ११६ ॥
अङ्गारकयुतादृक्षात्सप्त पञ्च चतुर्दश ।
षोडशं पञ्चविंशं च परिघाख्यं विनाशकम् ॥ ११७ ॥

बृहस्पतियुताहृक्षान्नवमोपशदाह्वयः ।
सूर्यभात्पञ्चमं विद्युदष्टमं शूलसंज्ञितम् ॥ ११८ ॥

अशनिर्दशमं प्रोक्तं निर्घातर्क्षं चतुर्दशम् ।
चन्द्रयुक्तेषु भेष्वेषु शुभकर्म न कारयेत् ॥ ११९ ॥

चत्वारो राशयो भानोर्भागयुक्तास्त्रयोदश ।

धूमादिदोषाः ।

धूमो नाम महान्दोषः सर्वशोभननाशनः ॥ १२० ॥

धूमोऽयं मण्डलाच्छोध्यं व्यतीपातो परो विषम् ।
तस्मिन्षड्राशिसंयुक्ते परिवेष इति स्मृतः ॥ १२१ ॥

परिवेषेण हीनाच्च मण्डलाज्जायते धनुः ।
चापः सप्तदशैर्भागैर्युतोऽयं धूमकेतुकः ॥ १२२ ॥

एकराशियुतः केतुः पूर्वस्फुटरविर्भवेत् ।
एषु पञ्चार्कदोषेषु शुभकर्म न कारयेत् ॥ १२३ ॥

यदि कुर्याद्भवेत्तस्य विद्यायुःकीर्तिनाशनम् ।

एकविंशतिमहादोषाः ।

एकविंशन्महादोषा वक्ष्यन्ते नारदेरिताः १२४ ॥

पञ्चाङ्गशुद्धिरहितो दोषस्त्वाद्यः प्रकीर्तितः ।
उदयास्तैः शुद्धिहीनो द्वितीयः सूर्यसंक्रमः ॥ १२५ ॥

तृतीयः पापषड्वर्गो भृगुषट्कं कुजाष्टकम् ।
गण्डान्तं कर्तरीरिःफषडष्टेन्दुश्च सग्रहः ॥ १२६ ॥

दम्पत्योरष्टमं लग्नं राशिर्विषघटीभवः ।

दुर्मुहूर्तो वारदोषः खार्जूरिकसमांघ्रिजः ॥ १२७ ॥
ग्रहणोत्पातभंक्रूरविद्धर्क्षं क्रूरसंयुतम् ।
कुनवांशो महापातो वैधृतिश्चैकविंशतिः ॥ १२८ ॥
एते शुभे महादोषा विवाहादौ मृतिप्रदाः ।
न कदाचिद्दशर्क्षेषु भानो रार्द्राप्रवेशनात् ॥ १२९ ॥
अप्रबुद्धो हृषिकेशो यावत्तावन्नमङ्गळम् ।
अकालजा भवेयुश्चेत्पांसुनीहारवृष्टयः ॥ १३० ॥
दुर्दिने परिवेषादौ शुभकर्म विवर्जयेत् ।
यस्य त्रिजन्मनक्षत्रे विषनाड्यां कुहूर्भवेत् ॥ १३१ ॥
आभिचारेण किं तस्य स्वयमेव करिष्यतः ।
होमं जपं च स्वाध्यायमभ्यङ्गं हरिचन्दनम् ॥ १३२ ॥
प्रदोषकाले नग्नं तु वर्जयेत्सर्वकर्मसु ।
दोषान्सर्वान्परिज्ञातुं नैव केनापि शक्यते ।
अथापि प्रतिपन्ना ये दोषास्ते लिखिता मया ॥ १३३ ॥

इति त्रयस्त्रिंशोऽध्यायः ॥

चतुस्त्रिंशोऽध्यायः ॥

सर्वदोषापवादः ।

अथापवादः सर्वेषां दोषाणां सम्प्रवक्ष्यते ।
शुभकर्मरतश्चन्द्रः शुभग्रहनिरीक्षितः ॥ १ ॥

त्रिजन्मप्रत्यरविपद्वधदोषान्व्यपोहति ।
रविर्गुरुर्वोपचये भृगुर्वा तत्र संस्थितः ॥ २ ॥
त्रिकोणकेन्द्रोपचये शशी वा संस्थितो यदि ।
विपद्वधप्रत्यरभत्रिजन्मर्क्षेर्थदोषहा ॥ ३ ॥
विपदि प्रत्यरे चैव वधे मित्रांशगो यदि ।
जन्मर्क्षलग्नयोर्वापि चन्द्रः शस्तः शुभेक्षितः ॥ ४ ॥
ओषधीशे बलोपेते सितेवातिबलान्विते ।
प्रतिकूलांशजं दोषं शुभमेव प्रयच्छति ॥ ५ ॥
रवेरुपचये चन्द्रश्चन्द्रस्योपचये रविः ।
गुरुशुक्रज्ञदृष्टो वा विरोधादीन्हरेत्स्वयम् ॥ ६ ॥
जन्मकर्मर्क्षनाथौ द्वौ मिथो मित्रं यदा तदा ।
वैनाशिकांशजोद्भूतदोषा भङ्गमवाप्नुयुः ॥ ७ ॥
सप्तविंशतिभे क्षौरं द्विजन्मोद्वाहकर्म च ।
श्राद्धं यात्रां गृहारम्भं त्यक्त्वान्यत्कारयेच्छुभम् ॥ ८ ॥
भूषणं तुरगारोहं लवनं धान्यसंग्रहम् ।
देवप्रतिष्ठां भैषज्यं नवान्नं बन्धुभोजनम् ॥ ९ ॥
सीमन्तं विष्णुपूजाञ्च प्रवेशं कृषिकर्म च ।
बीजावापं व्रतस्नानमन्त्यर्क्षे कारयेत्सदा ॥ १० ॥
सप्तविंशतिनक्षत्रे चरमार्धमशोभनम् ।
विशेषादन्त्ययामश्च चरमांशश्च दोषदः ॥ ११ ॥
सप्तविंशतिनक्षत्रं येषां स्वक्षेत्रमित्रगम् ।
सत्कर्मणि शुभं तेषां मृत्युदं रिपुनीचभम् ॥ १२ ॥

सप्तविंशतिनक्षत्रमेकराशिसमन्वितम् ।
सर्वेषु शुभदं प्रोक्तं विवाहोपनयादिषु ॥ १३ ॥

चन्द्राष्टमष्षट्प्रकारस्त्रय: क्रूरास्त्रय: शिवा: ।
शुद्धाख्य: शोभनाख्यश्च कैवर्तो मलसंज्ञक: ॥ १४ ॥

सिद्ध: क्षयष्षट्प्रकार इति चन्द्राष्टम: स्मृत: ।
द्वितीयप्रत्यरक्षे हि येषां चन्द्राष्टमो भवेत् ॥ १५ ॥

शुद्धचन्द्राष्टमाख्यं तत्तेषां मृत्युप्रदं भवेत् ।
येषां साधकनक्षत्रे यदि चन्द्राष्टमो भवेत् ॥ १६ ॥

तच्छोभनम् भवेत्तेषां शुभकर्मणि सौख्यदम् ।
चन्द्राष्टमो भवेद्येषां द्वितीये वधतारके ॥ १७ ॥

सकैवर्तकसंज्ञ:स्याच्छुभकर्माणि मृत्युद: ।
द्वितीयमैत्रनक्षत्रे येषां चन्द्राष्टमो भवेत् ॥ १८ ॥

अमल: स तु विज्ञेय: शुभेषु मलनाशन: ।
द्वितीये परमे मैत्रे येषाञ्चन्द्राष्टमो भवेत् ॥ १९ ॥

सिद्धाख्य: स तु विज्ञेय: शुभकर्मणि सिद्धिद: ।
पुसां तृतीयजन्मर्क्षे यदि चन्द्राष्टमो भवेत ॥ २० ॥

क्षयाख्य: स तु विज्ञेय: शुभकर्मणि मृत्युद: ।
शुभग्रहांशकश्चन्द्रो वर्धमानतनुर्यदा ॥ २१ ॥

सुक्षीयाव्याप्रतो हन्यादोषं नैधनजं सदा ।
जन्मेशमृत्युराशीशौ मिथो मित्रं यदा तदा ॥ २२ ॥

चन्द्राष्टमकृतो दोषो विनश्यति न संशय: ।
गुरुणा बलिना दृष्टे शुक्रेणाथ बुधेन वा ॥ २३ ॥

युक्तकांक्षितमुक्ताश्च गुळिकाद्याः शुभावहाः ।
शुक्रयोगे शुभं सर्वं जीवान्मुक्तं तथा शुभम् ॥ २४ ॥

गृहर्क्षमध्यतश्चन्द्रे गते दोषा नसंत्यमी ।
शुभग्रहस्तु वारेशो बलयुक्तो यदा तदा ॥ २५ ॥

गुळिकोऽपि न दोषाय वारेशो वा विलग्नगः ।
शुभवारांशगे चन्द्रे लग्नगे बलसंयुते ॥ २६ ॥

गुळिकोदयजं दोषं सद्य एव विनश्यति ।
शुक्रो वा सुरपूज्यो वा लग्नगः शुभवीक्षितः ॥ २७ ॥

गुळिकार्द्धप्रहारादिसर्पगृध्रादिदोषहा ।
धान्यसंग्रहमभ्यङ्गं लवनं क्रयविक्रयम् ॥ २८ ॥

नयनोन्मीलनं श्राद्धं भूषणं ऋणमोक्षणम् ।
अग्न्याधानं प्रवेशश्च गन्धलेपनभेषजे ॥ २९ ॥

गजाश्वारोहणं मन्त्रस्वीकारश्चाभिषेचनम् ।
आभिचारं महादानं वेदारम्भं विशेषतः ॥ ३० ॥

विंशतिश्चाचरेद्विद्वान्विशेषाद्गुळिकोदये ।
केन्द्रत्रिकोणयोः सौम्यास्त्रिषडायगताः परे ॥ ३१ ॥

एकार्गळा गतं दोषं विनाशयति नित्यशः ।
सौम्याश्व्यदितितिष्येषु वसुचित्रार्कपौष्णभे ॥ ३२ ॥

एकार्गळाकृतो दोषः तारेष्वेषु न विद्यते ।
एकार्गळामहान्दोषः शुभकर्मविनाशनः ॥ ३३ ॥

अह्नि दोषाय नित्यं स्याद्रात्रौ यदि न दोषकृत् ।
चन्द्रार्कशूलयोगाख्यं एकार्गळमहान्धकम् ॥ ३४ ॥

अधिमासादिदोषाश्च शोणस्योत्तरभूमिषु ।
शोणस्य दक्षिणे भागे नास्ति दोषोऽर्गळाकृतः ॥ ३५ ॥

ब्रह्मविष्ण्वर्कसौम्यानि मैत्रतिष्योत्तराणि च ।
अमीषान्नवताराणामाशीदोषो न विद्यते ॥ ३६ ॥

गर्भाधाने पुंसवने सीमन्तोन्नयने तथा ।
आशीदोषो न दोषः स्यादुद्वाहे क्षुरकर्मणि ॥ ३७ ॥

गुर्वंशकगतश्चन्द्रो गुरुणा वाक्षिता यदि ।
निहन्त्याशीविषं दोषं सिंहो मत्तद्विपं यथा ॥ ३८ ॥

सर्पांशकगतश्चन्द्रो गुरुणा वीक्षितो यदि ।
निहन्त्याशीविषं दोषं सिंहो मत्तद्विपं यथा ॥ ३९ ॥

सुहृदंशगतश्चन्द्रो वर्धमानतनुर्यदा ।
आशीविषकृतान्दोषान्हरेदित्याह नारदः ॥ ४० ॥

सौम्यांशकगतश्चन्द्रः पूर्वपक्षं गतो यदि ।
हरत्याशीविषं दोषं सिंहो मत्तद्विपं यथा ॥ ४१ ॥

पापग्रहोऽपि वारेशो लग्नाऽऽयायारिगस्तथा ।
स्ववारांशादिजं दोषं शुभमेव प्रयच्छति ॥ ४२ ॥

विष्टिरङ्गारवारश्च व्यतीपातोऽथ वैधृतिः ।
प्रत्यरं जन्मनक्षत्रं मध्याह्नात्परतः शुभम् ॥ ४३ ॥

केन्द्रे लग्ने त्रिकोणे वा शुभे स्वांशे बलान्विते ।
पापांशकादिदोषास्तु विनश्यन्ति न संशयः ॥ ४४ ॥

रात्रौ वारफलन्नास्ति स्वामिन्यपि गुणान्विते ।
निशा यामफला वारास्तद्योगाश्च शुभाशुभाः ॥ ४५ ॥

निशायामपि होरा स्यात्फलदा नात्र संशयः ।
केन्द्रे तु शुभसंयुक्ते त्रिकोणे वा बलान्विते ॥ ४६ ॥

रिक्ता विष्टिकृतो दोषः सद्य एव विनश्यति ।
शुभांशे शुभवारे च शुभग्रहनिरीक्षिते ॥ ४७ ॥

केन्द्रगे सुरनाथेड्ये शुक्रे वा विष्टिनाशनम् ।
षष्ठ्यष्टमीकृतं दोषं गुळिकोदयमेव च ॥ ४८ ॥

कृष्णपक्षान्त्यदोषश्च गुरुः केन्द्रे विनाशयेत् ।
शुक्रे लग्नेऽथवा केन्द्रे स्ववर्गादिबलान्विते ॥ ४९ ॥

कृष्णपक्षान्त्यदोषस्तु विनश्यति न संशयः ।
वर्गोत्तमे विधौ लग्ने सिंहासनगतेऽथवा ॥ ५० ॥

केन्द्रगे सुरनाथेड्ये पक्षच्छिद्रां विनश्यति ।
गुरौ भृगौ वा लग्नस्थे वीक्षणे वा तयोः सति ॥ ५१ ॥

तिथिवारर्क्षराश्यादिदोषा नश्यन्त्यसंशयम् ।
जीवे वा भृगुपुत्रे वा बलाढ्ये लग्नसंयुते ॥ ५२ ॥

षडशीतिमुखन्नश्येच्छकटाशनिजं तथा ।

षडशीतिमुखाद्यपवादः ।

चन्द्रे स्ववर्गे स्वोच्चर्क्षे षडशीतिमुखं हरेत् ॥ ५३ ॥

गुरोः स्थानं यदि गतः स्वगृहे स्वोच्चगेऽपि वा ।
निहन्याच्छकटं दोषं भास्करस्तिमिरं यथा ॥ ५४ ॥

यदा बुधगुरुक्षेत्रे वृषकर्कटके स्थितः ।
तदा हिनस्ति शकटं वासुदेव इवासुरान् ॥ ५५ ॥

शून्याद्यपवादः ।

अशून्या राशितारा: स्युः स्वामिजीवयुतेक्षिताः ।
शुभः केन्द्रत्रिकोणस्थः प्रबलः शून्यदोषहा ॥ ५६ ॥

गृहे स्ववर्गतुङ्गस्थे शुभग्रहनिरीक्षिते ।
तत्तद्गृहकृता दोषाः क्षीयन्ते कंटकादयः ॥ ५७ ॥

यस्य दोषस्य यः कर्ता स्ववर्गस्त्रोच्चगो यदि ।
शुभदृष्टः स एवास्य भङ्गं दोषस्य दास्यति ॥ ५८ ॥

स्वोच्चस्वक्षेत्रगे सौम्ये लग्नस्योपचयस्थिते ।
विधुश्चेच्छुभकर्मस्थो नान्धतामन्धभं व्रजेत् ॥ ५९ ॥

लग्नात्तु कंटकस्थेषु चन्द्रशुक्रज्ञसौरिषु ।
विनश्यन्ति तदा दोषा मूकान्धबधिरादिजाः ॥ ६० ॥

शुभभावस्थितश्चन्द्रो हिबुके कर्मगोपि वा ।
अनन्धं तद्दिनं विद्याच्छुभदृष्ट्युदयेऽपि च ॥ ६१ ॥

पंकन्धकाणलग्नादिमासशून्याश्च राशयः ।
गौडमागधयोस्त्याज्यास्त्वन्यदेशे शुभावहाः ॥ ६२ ॥

स्वोच्चस्ववर्गगो जीवः पश्येत्पापग्रहं यदि ।
युक्तकाङ्क्षितमुक्तानां भानां दोषो विनश्यति ॥ ६३ ॥

सितेन्दूच्चाम्बरे केन्द्रे जीवे दीप्तियुते तथा ।
क्रूरग्रहोपसृष्टर्क्षदोषा दूरं प्रयान्ति हि ॥ ६४ ॥

स्वांशे स्वोच्चे यदाजीवश्चन्द्रं पश्येदनस्त्रभम् ।
क्रूरयुक्तपरित्यक्तभानां दोषविनाशकः ॥ ६५ ॥

यथोष्णमुदकं तीव्रं स्पृश्यं शीतोदकान्वयात् ।
तथा शुभग्रहैर्दृष्टाः क्रूरा अपि शुभावहाः ॥ ६६ ॥

विषनाड्यपवादः ।

शांकरे वैष्णवे सौम्ये वायव्ये वैश्वदैवते ।
रोहिण्यां चैव मैत्रे च विषदोषो न विद्यते ॥ ६७ ॥

चन्द्रो विषघटीं प्राप्तो बलवान्शुभवर्गगः ।
केन्द्रप्राप्तसुरेड्यो वा विषदोषं विनाशयेत् ॥ ६८ ॥

शुभकर्मगतश्चन्द्रो गुरुणा वीक्षितोऽथवा ।
हन्याद्विषकृतं दोषं वैनतेय इवोरगम् ॥ ६९ ॥

वर्द्धमानतनुश्चन्द्रः स्वोच्चस्वांशे स्थितो यदि ।
तदा हिनस्ति गरळं गरुडः पन्नगानिव ॥ ७० ॥

यदा शशी विलग्नस्थो वर्द्धमानतनुर्भवेत् ।
नृत्यसिंहासनस्थो वा विषदोषं विनाशयेत् ॥ ७१ ॥

शुभगृहेण संदृष्टो युक्तश्चेच्छुभकर्मणि ।
राशिर्ग्राह्यः सुपूज्यश्च विषनाडीविमिश्रितः ॥ ७२ ॥

शुभग्रहा न तिष्ठन्ते लग्नस्यान्ते विषं यदा ।
तदा हि लग्नं वर्ज्यं स्याच्छुभयोगे न सन्त्यजेत् ॥ ७३ ॥

जीवो यदा स्वांशगः स्यात्स्वोच्चलग्ने त्वनस्तगः ।
सत्ताहीनं तदा ज्ञेयं लग्नान्तकविषादिकम ॥ ७४ ॥

विषस्पर्शो यदा पूर्णस्तल्लग्नं वर्जयेत्सुधीः ।
अर्धस्पर्शेऽपि वर्ज्यं स्यादाद्यपादे न दोषकृत् ॥ ७५ ॥

कुहाद्यपवादः ।

तुरङ्गपौष्ण दहनचैत्रतिष्योत्तरासु च ।
आर्द्रायां तु विशेषेण कुहूदोषो न विद्यते ॥ ७६ ॥

लग्नात्केन्द्रत्रिकोणस्थौ गुरुशुक्रौ बलान्वितौ ।
विक्रमायारिगश्चन्द्रो हन्ति दोषान् प्रदोषजान् ॥ ७७ ॥

अर्चकान्परिचारांश्च वैष्णवान्ज्ञानिनो यतीन् ।
दीपप्रदायिनो दासीगीतकान्नृत्तसेवकान् ॥ ७८ ॥

सर्वांस्तान्विष्णुपूजार्थं प्रदोषो न तु बाधते ।
स्ववर्गे मित्रगे स्वोच्चे शुभयुक्ते शुभेक्षिते ॥ ७९ ॥

गण्डान्तदोषमुद्भूतं सोम आशु व्यपोहति ।
बृहस्पतौ स्ववर्गस्थे स्वोच्चमित्रगते रवौ ॥ ८० ॥

संसर्पाह्वस्पतीमासावधिमासाश्च शोभनाः ।
यदा रविः शुभांशस्थः शुभग्रहनिरीक्षितः ॥ ८१ ॥

मासदोषाः प्रणश्यन्ति यथा रामेण राक्षसाः ।
चापमीनकुळीरेषु जीवे कन्दाळितात्विषि ॥ ८२ ॥

न संसर्पादयो दोषाः सोमोपनयनादिषु ।
प्रायशो न शुभः सौम्ये ज्येष्ठे चाषाढ एव च ॥ ८३ ॥

मध्यमश्चैत्रवैशाखे त्वधिकोऽन्येषु शोभनः ।
अधिके पातने चैव यस्मिन्मासि शुभं त्यजेत् ॥ ८४ ॥

तस्मिन्मासि ग्रहोच्चे तु सर्वकर्माणि कारयेत् ।
ज्येष्ठमासेश्वरः सौम्यग्रहैर्दृष्टोथवा युतः ॥ ८५ ॥

तत्र सर्वाणि कर्माणि ज्येष्ठजस्यापि कारयेत् ।

यदा मिथुनगस्त्वर्को जीवशुक्रनिरीक्षितः ॥ ८६ ॥
तदा ज्येष्ठसुतस्यापि ज्येष्ठमासो न दोषदः ।
जन्ममासेश्वरे मित्रवर्गस्थे शुभवीक्षिते ॥ ८७ ॥
जन्ममासेऽपि सर्वाणि शुभकर्माणि कारयेत् ।
एको मूढो भवेदन्यः स्वोच्चमित्रांशगो यदि ॥ ८८ ॥
स्वराशिमित्रगश्चैव मौढ्यदोषो न विद्यते ।
जीवो लग्ने बलोपेतः पापास्त्र्यायारिराशिषु ॥ ८९ ॥
स्थिताश्चेदस्तशुक्रस्य दोषो नश्यत्यसंशयम् ।
गुरोरस्तमये दोषो नास्ति शुक्रोदये यदि ॥ ९० ॥
द्वयोरस्तमयः स्याच्चेदपवादैर्नभिद्यते ।
त्रैवर्णिकानामेवोक्ता दोषस्तु गुरुशुक्रयोः ॥ ९१ ॥
शूद्रादीनां तु मर्त्यानामेकमौढ्यं न दोषदम् ।

समदृष्ट्यपवादः ।

पूर्वे परे वा जीवस्य भार्गवः संस्थितो यदि ॥ ९२ ॥
समदृष्टिभयं नास्तीत्येवमाहुर्मनीषिणः ।
समदृष्टिकृतो दोषः केवलान्योन्यदर्शने ॥ ९३ ॥
ग्रहान्तरेण संयुक्ते समदृष्टिर्नविद्यते ।
चापमीनकुळीरेषु गुरुशुक्रौ निरीक्षितौ ॥ ९४ ॥
मूढवत्त्रिदिनं तत्र सप्ताहं शेषराशिषु ।
समदृष्टिकृतो दोषो नर्मदोत्तरभूमिषु ॥ ९५ ॥
नर्मदायाम्यभागे तु समदृष्टिर्न विद्यते ।
वारर्क्षयोगा वङ्गेषु तिथिवारस्तु यामळे ॥ ९६ ॥

कलिङ्गेष्वंशयोगाः स्युर्विष्कम्भाद्यास्त्ववन्तिषु ।
सिद्धयोगः शतं दोषानमृतं तु शतत्रयम् ॥ ९७ ॥

सुधायोगः सहस्रं तु हरेदित्याह भार्गवः ।
शुक्रो दोषसहस्राणि बुधो दोषशतानि च ॥ ९८ ॥

लक्षत्रयं तु दोषाणां गुरुर्लग्ने व्यपोहति ।
तिथिर्वारस्ततोप्यृक्षं सर्वेभ्योऽप्युदयो बली ॥ ९९ ॥

गुरुस्सितो वा लग्नस्थः प्रबलः सर्वदोषहा ।
लग्नादिस्थग्रहैर्दोषो राशिवारतिथिष्वपि ॥ १०० ॥

जीवशुक्रोदये न स्युस्तयोर्वा प्रबलेक्षणे ।
लग्नदोषांश्चांशदोषान्दोषान्षड्वर्गजानपि ॥ १०१ ॥

हन्ति तान्सकलान् जीवो मेघसङ्घमिवानिलः ।
केन्द्रत्रिकोणगे जीवे शुक्रे वा यदि वा बुधे ॥ १०२ ॥

सर्वदोषा विनश्यन्ति पापानीव हरौ स्मृते ।
गुरुरेकोपि केन्द्रस्थः शुक्रो वा यदि वा बुधः ॥ १०३ ॥

दोषसङ्घं निहन्त्येव केसरी वेभसंहतिम् ।
अब्दायनर्तुमासा वा ये दोषाः पक्षसंभवाः ॥ १०४ ॥

ते सर्वे विलयं यान्ति केन्द्रस्थाने बृहस्पतौ ।
दुर्लग्नदुर्मुहूर्तोत्थदुर्निमित्तांशजाश्चये ॥ १०५ ॥

दोषाः सर्वे लयं यान्ति केन्द्रस्थाने बृहस्पतौ ।
दुस्थानस्थग्रहकृताः पापखेटोद्भवाश्च ये ॥ १०६ ॥

ते दोषा विलयं यान्ति केन्द्रस्थाने बृहस्पतौ ।
एको विलग्नगः काव्यो बुधो वा यदि लग्नगः ॥ १०७ ॥

नाशयत्यखिलं दोषं तूलराशिमिवानलः ।
गुरुः सर्वबलोपेतो लग्नकेन्द्रत्रिकोणगः ॥ १०८ ॥
दोषाणां लक्षहन्ता स्याल्लग्नस्थः सर्वदोषहा ।
वर्गोत्तमोदये लग्ने ये दोषा लग्नसंभवाः ॥ १०९ ॥
ते सर्वे विलयं यान्ति ग्रीष्मे कुसरितो यथा ।
मुहूर्तपापषड्वर्गकुनवांशगृहोत्थिताः ॥ ११० ॥
यो दोषस्तान् निहन्त्येव यत्रैकादशगः शशी ।
दिवा सूर्ये निशा चन्द्रे लग्नस्यैकादशस्थिते ॥ १११ ॥
कोटिदोषा विनश्यन्ति गर्गस्य वचनं तथा ।
न तिथिर्न च नक्षत्रं न योगो न च चन्द्रमाः ॥ ११२ ॥
सर्वमेव शुभं कार्यं रवावेकादशस्थिते ।

इति चतुस्त्रिंशोऽध्यायः ।

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पञ्चत्रिंशोऽध्यायः ॥

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वारनक्षत्रादियोगाः ।

अथ योगान्प्रवक्ष्यामि शुभकार्ये शुभाशुभान् ।
त्रीण्युत्तराणि हस्तश्च रेवती श्रवणं तथा ॥ १ ॥
मूलं च रविवारेण सिद्धयोगास्तथैव च ।
रोहिणीसौम्यवारुण्यः स्वाती चित्रा पुनर्वसू ॥ २ ॥
रविवारेण संयुक्ताः शुभयोगास्तु मध्यमाः ।

भरण्याद्रोरगाग्नेया वसुतारात्रिपूर्वभाः ॥ ३ ॥
रविवारेण संयुक्ता ह्येते स्युः शुभमध्यमाः ।
मैत्रं मघा विशाखा च ज्येष्ठा चाश्विनिजीवभे ॥ ४ ॥
रविवारेण संयुक्ता विशेषेण विवर्जिताः ।
प्राजापत्यैन्दवस्वातिश्रवणादित्यभैर्युत ॥ ५ ॥
सोमवारेऽमृता योगाः शुभाः सर्वफलान्विताः ।
अश्विन्यादित्रयं रौद्रं पुष्यभादिचतुष्टयम् ॥ ६ ॥
वसुभादित्रयं हस्ता विधुवारेण शोभनाः ।
रेवतीमैत्रमैन्द्रं च तथा नैर्ऋतमेव च ॥ ७ ॥
शशिवारेण संयुक्ताः सर्वे गुणबलान्विताः ।
त्रीण्युत्तराणि शूर्पाख्यं त्वाष्ट्रभं तोयदैवतम् ॥ ८ ॥
नक्षत्रेशदिने युक्ता नाशयोगा इतीरिताः ।
अश्विनी रेवती चैव तथैवार्यमदैवतम् ॥ ९ ॥
अहिर्बुध्न्यं कुजयुतं सिद्धयोगमितीरितम् ।
आदित्यपञ्चकं सौम्यं हस्तादित्रयमेव च ॥ १० ॥
कुजवारेण संयुक्ता योगाः स्युरमृता बलाः ।
ज्येष्ठादित्रितयं ब्राह्मं विष्णुर्याम्यद्वयन्तथा ॥ ११ ॥
महीसुतदिने युक्ता मध्यमाश्च गुणान्विताः ।
श्रविष्ठादित्रयं रौद्रं वैश्वदेवञ्च शूर्पभम ॥ १२ ॥
लोहिताङ्गदिने युक्ता नाशयोगाः प्रकीर्तिताः ।
मैत्राग्नेयार्यमाविश्वपूर्वत्रयसमायुताः ॥ १३ ॥
सौम्यं च सौम्यवारेण सिद्धयोगाः शुभावहाः ।

रौद्रादिपञ्चकं हस्ताच्चतुष्कं वैष्णवं तथा ॥ १४ ॥
अब्जसूनुदिने युक्ता योगाः स्युरमृताः शुभाः ।
रोहिणी शततारा च ज्येष्ठाहिर्बुध्न्यमेव च ॥ १५ ॥
सुधांशुजदिने युक्ताः शुभाः स्युः शुभदा गुणाः ।
वसुमूलभरण्यश्च रेवत्यश्विनितारके ॥ १६ ॥
बुधवारयुता योगाः सर्वशोभननाशनाः ।
आदित्याश्विनिपुष्याश्च स्वाती पैत्रं तथैव च ॥ १७ ॥
गुरुवारयुता योगा गुणाः स्युरमृता बलाः ।
ऐन्द्राग्नाद्यष्टताराश्च याम्यं सार्पं च पूर्वभं ॥ १८ ॥
सुराचार्यदिने युक्ताः शुभयोगाः शुभा गुणाः ।
अजैकपादहिर्बुध्न्यं चित्रासावित्रपौष्णकाः ॥ १९ ॥
सुरमन्त्रिदिने युक्ताः शुभयोगास्तु मध्यमाः ।
वारुणाग्न्यर्यमारौद्रं रोहिणी सौम्यभं तथा ॥ २० ॥
देवमन्त्रिदिने युक्ता दग्धयोगाश्च मृत्युदाः ।
त्रितयं पौष्णभान्मूलं भाग्यं च सितवारगाः ॥ २१ ॥
शुभाः स्युरमृता योगा गुणाः सर्वे बलान्विताः ।
आप्यादिसप्तकं मैत्रं अर्यमादिचतुष्टयम् ॥ २२ ॥
भृगुवारयुता योगाः सिद्धयोगाः शुभा गुणाः ।
सौम्यादिभत्रयं चैव यमाग्नेयत्वमायुतम् ॥ २३ ॥
शुक्रवारयुता योगाः स्युः श्रीयोगसमाह्वयाः ।
तिष्याश्लेषमखाशूर्पा ज्येष्ठा चैव चतुर्मुखः ॥ २४ ॥
भृगुवारयुता योगाः सर्वशोभननाशदाः ।

कृत्तिका रोहिणी स्वाती शततारा तथैव च ॥ २५ ॥
असिताङ्गदिने युक्ता योगाः स्युरमृता बलाः ।
अश्विनी भरणी सौम्यरौद्रपुष्यमघास्तथा ॥ २६ ॥
विशाखादिचतुष्कश्च वैकर्तनदिने शुभाः ।
भाग्यश्च वासवं विष्णुरहिर्बुध्न्यमजैकपात् ॥ २७ ॥
शनिवारेण संयुक्ताः शुभयोगा गुणान्विताः ।
पुनर्वस्वहिरेवत्यो हस्तार्यम्णाप्यविश्वभम् ॥ २८ ॥
त्वाष्ट्रश्च मन्दवारेण मृत्युयोगाः प्रकीर्तिताः ।
बार्हस्पत्यश्च सावित्रं नैर्ऋतं सूर्यवारगाः ॥ २९ ॥
सर्वेषु शुभकार्येषु शुभदाः स्युस्तथाऽमृताः ।
स्वातीश्रवणसौम्याश्च यदि शीतांशुवारगाः ॥ ३० ॥
इमे चापि सुधायोगाः सर्वकार्येषु शोभनाः ।
भाद्रपादश्विनी चैव रोहिणी चोत्तरात्रयः ॥ ३१ ॥
कुजवारेण संयुक्ताः सुधायोगाः प्रकीर्तिताः ।
अश्विनीमैत्रपूर्वाश्च बुधवारेण संयुताः ॥ ३२ ॥
पञ्चमी सप्तमी युक्ताः सुधायोगाः प्रकीर्तिताः ।
आप्यं पुनर्वसूचैव रेवती च त्रयोदशी ॥ ३३ ॥
गुरुवारेण संयुक्ताः सुधायोगाः प्रकीर्तिताः ।
स्वाती शतभिषग्भाग्याः सहिता यदि नन्दया ॥ ३४ ॥
शुक्रवारे सुधायोगाः सर्वकर्मसु शोभनाः ।
रोहिणीवसुवायव्याः शनिवारसमायुताः ॥ ३५ ॥
भद्रया चैव संयुक्ताः सुधायोगा विवृद्धिदाः ।

एषु योगेषु सर्वेषु विवाहः स्याद्बहुप्रजः ॥ ३६ ॥

यात्रायामिष्टसिद्धिः स्यादुपनीतः कलान्वितः ।
विद्यारम्भे तु पाण्डित्यं कृष्यारम्भे महाफलम् ॥ ३७ ॥

पौष्णोत्तराणि हस्तं च मूलश्रवणविश्वभम् ।
सूर्यवारयुता योगा दोषहालाहले हराः ॥ ३८ ॥

श्रवणादित्यवायव्यशकटैन्दवभैर्युते ।
सोमवारे महायोगास्ताक्ष्यों दोषोरगादिषु ॥ ३९ ॥

मैत्राश्विन्यर्यमा पूषा त्वहिर्बुध्न्यं च रोहिणी ।
भौमवारेण संयुक्ता योगाः स्युर्दोषघस्मराः ४० ॥

विश्वार्यमनिशानाथमैत्रपूर्वत्रयाग्नयः ।
बुधवारयुता योगा दोषराक्षसराघवाः ॥ ४१ ॥

अश्वी पुनर्वसू पुष्यं स्वाति पैत्रं गुरोर्दिने ।
समायोगे शुभा योगाः दोषतूलप्रभञ्जनाः ॥ ४२ ॥

भाग्यनैर्ऋतपौष्णाद्यास्तृतीया भृगुवारगाः ।
योगाः शुभफला दोषतमसो भास्करांशवः ॥ ४३ ॥

कृत्तिका रोहणी स्वाती शततारार्कवारगाः ।
शुभयोगा महादोषकैरवादित्यवर्चसः ॥ ४४ ॥

एभिस्तु सहिताः सर्वे विरिक्तास्तिथयः शुभाः ।
एषु योगेषु सर्वेषु सर्वकार्याणि कारयेत् ॥ ४५ ॥

वैष्णवं जलहस्ताख्यमूलमार्योत्तरत्रयम् ।
चतुर्थी सप्तमी षष्ठी प्रतिपद्द्वादशी तथा ॥ ४६ ॥

सूर्यवारसमायोगात्सिद्धयोगा इतीरिताः ।

याम्यैन्द्रेन्द्वहिभेन्द्राग्निमैत्रवासवसंयुताः ॥ ४७ ॥
जयारिक्तायुतास्त्वर्कवासरे स्युर्विनाशदाः ।
अर्काग्निपञ्चमी योगे विषयोगाः प्रकीर्तिताः ॥ ४८ ॥
स्वातीन्दुरोहिणी श्रोणा चित्राजाङ्घ्रिश्च वासवम् ।
वारुणादितिभद्राभिः सिद्धयोगा विधोर्दिने ॥ ४९ ॥
विश्वाहिर्बुध्न्यतोयाग्निविशाखा पित्र्यमैत्रभम् ।
भरणी सोमवारेण सप्तम्येकादशी तथा ॥ ५० ॥
षष्ठी चैव समायुक्ता विनाशाख्या विशेषतः ।
मैत्रार्यमेन्दुचित्राश्विन्यंत्यजाङ्घ्रिश्च वासवाः ॥ ५१ ॥
मूलं नन्दाजया युक्ताः कुजवारेण सिद्धिदाः ।
आर्द्रादित्यौ जलं विश्ववसुवारुणशक्रभम् ॥ ५२ ॥
श्रवणं भौमवारेण पूर्णेन्दुप्रतिपद्विधुः ।
द्विसप्ताष्टदशायुक्ता विनाशाख्याः प्रकीर्तिताः ॥ ५३ ॥
ब्रह्माविष्णुश्च रुद्रश्च चन्द्रविश्वार्यमा तथा ।
मैत्रं भद्राजया युक्ता बुधवारे तु सिद्धिदाः ॥ ५४ ॥

अशुभयोगाः ।

याम्यांत्याजाङ्घ्रिपुष्याहिवसुपैत्रभनैर्ऋतम् ।
अश्विनी च तृतीया च प्रतिपन्नवमी तथा ॥ ५५ ॥
बुधवारेऽष्टमी चैव द्वितीया च विनाशदाः ।
पितृजीवादितिस्वातीजलान्त्याजाङ्घ्रिवाजिभम् ॥ ५६ ॥
सप्तमी पञ्चमी पौर्णमासीरिक्तास्त्रयोदशी ।
गुरुवारेण संयुक्ताः सिद्धयोगा इतीरिताः ॥ ५७ ॥

चित्रार्यमार्द्राश्रोणेन्दुवारुणाग्निविशाखभम् ।
रोहिणी मित्रसंयुक्ता गुरुवारे त्रयोदशी ॥ ५८ ॥
अष्टमी नवमी षष्ठी द्वादशी च विनाशदाः ।
मूलान्त्यजलयाम्याश्विरौद्रत्वाष्ट्रार्यमानिलाः ॥ ५९ ॥
नन्दा भद्रा समायुक्ताः सिद्धयोगा भृगोर्दिने ।
ज्येष्ठादित्यादितिश्रोणाः शूर्पवासवपैतृकाः ॥ ६० ॥
मैत्राख्या रोहिणी विष्णुसहिता भृगुवासरे ।
षष्ठ्यष्टमी द्वितीया च तृतीया दशमी युता ॥ ६१ ॥
एकादश्या च सहिता विनाशाख्या इतीरिताः ।
इन्द्राग्निवायुमित्राश्च कायवारुणवासवाः ॥ ६२ ॥
भद्रा रिक्ता समायुक्ता मन्दवारे तु सिद्धिदाः ।
विश्वादित्यभगार्यम्णा यमाप्यगुरुहस्तभम् ॥ ६३ ॥
वैष्णवं मन्दवारेण सप्तम्येकादशी तथा ।
नवमी च तृतीया च विनाशाख्या इतीरिताः ॥ ६४ ॥
अश्विचित्रोत्तराषाढश्रविष्ठोत्तरफल्गुनी ।
ज्येष्ठा च रेवती चैव सूर्यादिसहिताः क्रमात् ॥ ६५ ॥
विवाहे विधवा नारी यात्रायां मरणं ध्रुवम् ।
विद्यारम्भे तु मूकः स्यात्कृष्यारम्भे तु निष्फलम् ॥६६॥

अशुभद्वययोगाः

अनूराधा द्वितीया च तृतीया चोत्तरत्रयम् ।
मघा च पञ्चमीयुक्ता चित्रास्वात्यौ त्रयोदशी ॥ ६७ ॥
हस्तेन पञ्चमीयुक्ता अष्टम्यां रोहिणी तथा ।

एतेषु शुभकार्येषु षाण्मासान्मरणं ध्रुवम् ॥ ६८ ॥

अशुभत्रययोगाः ।

अर्काग्निपञ्चमीयुक्ता षष्ठी श्रवणभार्गवौ ।
बुधेन सप्तमीयाम्यौ शनौ पौष्णाष्टमीयुतौ ॥ ६९ ॥

सोमे द्वितीया चित्रा च कुजे पूर्णेन्दुरोहिणी ।
गुरौ त्रयोदशी मैत्रं विषं हालाहलोपमम् ॥ ७० ॥

विशाखा सूर्यवारेण सोमवारेण तोयभम् ।
वासवं भौमवारेण बुधवारेण रौद्रभम् ॥ ७१ ॥

मृगशीर्षं गुरौ युक्तं शुक्रेण स्वातिरोहिणी ।
श्रवणं मन्दवारेण शुभकर्मसु मृत्युदम् ॥ ७२ ॥

दग्धयोगः ।

द्वितीया बुधवारेण कुजवारेण पञ्चमी ।
षष्ठी तु गुरुवारेण शुक्रवारेण चाष्टमी ॥ ७३ ॥

सोमेनैकादशी युक्ता मन्देन नवमी तथा ।
द्वादश्यामा च सूर्येण दग्धयोगाः प्रकीर्तिताः ॥ ७४ ॥

नाशयोगः ।

शुक्रवारेण पुष्यश्च गुरुवारेण चोत्तरम् ।
भानुवारेण शूर्पश्च शनिवारेण रेवती ॥ ७५ ॥

बुधेन वासवं युक्तं सोमवारेण कृत्तिका ।
भौमवारेण सौम्यश्च नाशयोगाः प्रकीर्तिताः ॥ ७६ ॥

विषयोगः ।

सोमवारेण षष्ठी च शुक्रेण नवमीयुता ।

द्वितीया सौमवारेण चतुर्थी रविणा युता ॥ ७७ ॥

अष्टमी गुरुणा युक्ता बुधवारेण सप्तमी ।
विषयोगा इति ख्याताः शुभकर्मसु नाशनाः ॥ ७८ ॥

नन्दा भद्रा जया रिक्ता पूर्णा चैव यथाक्रमम् ।
काव्यज्ञारार्किवागीशवारैः सिद्धाः प्रकीर्तिताः ॥ ७९ ॥

सूर्यवारेण सावित्रं गुरुवारेण पुष्यभम् ।
बुधवारेण मैत्रञ्च मन्दवारेण रोहिणी ॥ ८० ॥

सोमवारेण सौम्यञ्च भृगुवारेण रेवती ।
लोहितेनाश्विनी चैव सिद्धयोगाः प्रकीर्तिताः ॥ ८१ ॥

चतुश्चतुर्भिर्मूलाद्यैर्वारदोषच्छिदः शुभाः ।
एवं क्रमाद्विशाखाद्यैर्हानिमृत्युक्षयामृताः ॥ ८२ ॥

ग्रन्थाननेकान्संवीक्ष्य तत्रस्थं लिखितं मया ।
तत्पौनरुक्त्यशङ्कात्र नैव कार्या मनीषिभिः ॥ ८३ ॥

इति पञ्चत्रिंशोऽध्यायः ॥



षट्त्रिंशोऽध्यायः ॥



गोचरफलम् ।

अतः परं प्रवक्ष्यामि गोचरेषु फलाफलम् ।
स्थाननाशं धनं लक्ष्मीं मानहानिं मनोरुजम् ॥ १ ॥

शत्रुनाशमथो यात्रां पीडां द्वेषं क्रियाफलम् ।
वित्तलाभं धनच्छेदं कुर्याद्दिनकरः क्रमात् ॥ २ ॥

मृष्टान्नं वित्तनाशं च द्रव्याप्तिं कुक्षिरोगिताम् ।
कार्यहानिं धनप्राप्तिं योषिल्लाभं मृतिं भयम् ॥ ३ ॥

सौख्यं धनं द्रव्यनाशं क्रमेण कुरुते शशी ।
शत्रुपीडां धनच्छेदं धनलाभं रिपोः प्रियम् ॥ ४ ॥

अर्थनाशं धनं शोकमृतिं देहरुजं शुचम् ।
भूलाभं व्याध्यनर्थं च क्रमेण कुरुते कुजः ॥ ५ ॥

बन्धनं द्रविणं लक्ष्मीं वृद्धिं सौख्यं स्थितिं रुजम् ।
वित्तं व्याधिं सुखं लाभं व्ययं कुर्याद्बुधः क्रमात् ॥ ६ ॥

भयं पूजां रुजं द्रव्यहानिसौख्यशुचः श्रियम् ।
हानिं धनं स्थाननाशं स्थानं पीडां गुरुः क्रमात् ॥ ७ ॥

हर्षमर्थं सुखं वित्तं तुष्टिं शत्रुभयं शुचम् ।
द्रव्यं वस्त्रं रुजं लाभं वित्तं कुर्याद्भृगोः सुतः ॥ ८ ॥

वित्तनाशं मनःपीडां लाभं वित्तालयं शुचम् ।
अर्थमार्तिन्तनोः पीडां द्रव्यहानिं मनोरुजम् ॥ ९ ॥

अर्थलाभमनर्थं च क्रमात्कुर्याच्छनैश्चरः ।
राहोः केतोश्च सकलं कुजवत्फलमुन्नयेत् ॥ १० ॥

द्वादशाष्टमजन्मस्थाः शन्यर्काङ्गारका गुरुः ।
कुर्वन्ति प्राणसंदेहं स्थाननाशं धनक्षयम् ॥ ११ ॥

दोषकृन्नतु नक्षत्रस्वोच्चस्वर्क्षगतो ग्रहः ।
नीचारिस्थानगाः सर्वेऽप्यबलाः शुभगोचरे ॥ १२ ॥

सूर्यारौ फलदावादौ गुरुशुक्रौ तु मध्यगौ ।
मन्दाहीफलदावन्त्ये बुधचन्द्रौ तु सर्वदा ॥ १३ ॥

अतिचारे च वक्रे च तत्तद्राशिगतं फलम् ।
अतिचारे च वक्रे च दद्यात्पूर्वफलं गुरुः ॥ १४ ॥

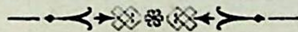
त्रिगुणं स्वर्क्षवर्गोच्चवर्गोत्तमगवक्रिणाम् ।
अर्धं नीचस्थमूढानां त्र्यंशोनं शत्रुभे फलम् ॥ १५ ॥

रविः पुरोधा गीतारण्यसदानवशयुग्गतैः ।
शशी मायांधगोचर्यारसनाभुजयुग्गतैः ॥ १६ ॥

कुजः पुराख्यगोवेधतीर्थदानेशयुग्गतैः ।
बुधः खमिवगोसिन्धुस्तोयदानाख्ययुग्गतैः ॥ १७ ॥

जीवः कार्यरमाभूतो गोस्थो नळदयुग्गतैः ।
शुक्रो हंसपुनर्धैर्यो रामाप्यंभोगदं ग्रहैः ।
कुजवत्पादरविजौ नवधेः पितृपुत्रयोः ॥ १८ ॥

इति षट्त्रिंशोऽध्यायः ।



सप्तत्रिंशोऽध्यायः ॥



नक्षत्रदशा ।

वह्न्यादिजन्मपर्यन्तं गणयेन्नवभिर्हरेत् ।
अर्कचन्द्रारराह्वार्यमन्दवित्केतुभार्गवाः ॥ १ ॥

षड्वत्सराणि सूर्यस्य चन्द्रस्य दश वत्सराः ।
सप्त वर्षाणि भौमस्य राहोरष्टादश स्मृताः ॥ २ ॥

गुरोष्षोडशविज्ञेयाः सौरेरेकोनविंशतिः ।
चान्द्रेः सप्तदशाब्दाश्च केतोः सप्तसमाः स्मृताः ॥ ३ ॥

शुक्रस्य विंशतिश्चैव फलमेषां प्रवक्ष्यते ।
राजशत्रुभयं मृत्युरर्थहानिः पितुर्मृतिः ॥ ४ ॥

अक्षिरोगः शिरोरोगः सूर्यस्यादिदशाफलम् ।
देहकान्तिश्च सौभाग्यं वस्त्रमाभरणं तथा ॥ ५ ॥

स्त्रीप्रजावृद्धिरारोग्यं सुखं चन्द्रदशाफलम् ।
भूमिनाशो मनस्तापः शत्रुपीडा च बन्धनम् ॥ ६ ॥

गृहक्षोभं मनोदुःखं कुजस्यादिदशाफलम् ।
राजपीडा भवेन्मृत्युरर्थहानिः पितुर्मृतिः ॥ ७ ॥

स्थाननाशो महद्दुःखं राहोरादिदशाफलम् ।
अभिषेकाद्यमैश्वर्यं भूषणं पुत्रसंभवः ॥ ८ ॥

विद्यालाभो महत्सौख्यं गुरोरादिदशाफलम् ।
जळत्वं मानहानिश्च राजकोपो धनक्षयः ॥ ९ ॥

मातृनाशो मनोदुःखं सौरेरादिदशाफलम् ।
आन्दोलिका च वाणिज्यं विद्यालाभो धनागमः ॥ १० ॥

विवाहो बन्धुकल्याणं बुधस्यादिदशाफलम् ।
धनधान्यसमृद्धिश्च प्रतिष्ठा प्रीतिरेव च ॥ ११ ॥

विद्यालाभो विवाहश्च शुक्रस्यादिदशाफलम् ॥

इति सप्तत्रिंशोऽध्यायः ॥

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अष्टत्रिंशोऽध्यायः ॥

कालचक्रफलम् ।

अतः परं प्रवक्ष्यामि कालचक्रफलं स्फुटम् ।
अश्वी पुनर्वसू हस्तं मूलप्रोष्ठपदादिषु ।
अंशकान्गणयेन्मेषात्प्रादक्षिण्यक्रमेण तु ॥ १ ॥

रोहिणीमखवैशाखश्रवणादि यथाक्रमम् ।
अंशकान्वृश्चिकाद्विद्यादपसव्यक्रमेण तु ॥ २ ॥

सव्यचक्रवाक्यानि ।

१. पौराङ्गवोमातासह्योधि ।
२. नक्षत्रजनितभौमांगः ।
३. रूपोऽत्रक्षुन्निधायरङ्गम् ।
४. वाणीचस्थन्दाधिनक्षत्रम् ।
५. हंसश्चवशाम्बरपत्रम् ।
६. क्षुन्नाळिकेरगोभीमा च ।
७. सुदधिनक्षत्रजसुतः ।
८. वामाङ्गारकोत्रक्षुर्निधिः ।

कृत्तिकानक्षत्रस्यादितश्चतुर्वाक्यानि ॥

अपसव्यचक्रवाक्यानि ।

१. धनंक्षेत्रंपरंगामिव ।
२. तासादत्रक्षुन्निधिदासः ।
३. चमिभोगीरायधनक्षः ।
४. त्रयोखङ्गोमाभेत्तासह ।
५. त्वक्षुन्नधीदासतोमावा ।
६. गोराकाधीनं क्षेत्रकरम् ।
७. गुणभूतस्सदात्रक्षंनः ।
८. धीदासतमवागुरिकः ।
९. प्राप्यनाळीदुस्सन्तमेवम् ।
१०. गौरीकाळीनित्यंप्रकारम् ।
११. गोशिवाचार्थदं प्रत्यन्नम् ।
१२. धीजस्सन्तिशोवङ्गरूपम् ।

अङ्गारकस्य सप्ताब्दं भृगोः षोडशवत्सराः ।
नवाब्दं चन्द्रसूनोस्तु शीतांशोरेकविंशतिः ॥ ३ ॥

पञ्चवर्षाणि सूर्यस्य जीवस्य तु दशाब्दकम् ।
शनेश्चत्वारि वर्षाणि इत्येतद्वत्सरक्रमः ॥ ५ ॥

पुत्रमित्रकळत्रादिनाशो रोगश्च बन्धनम् ।
मातापितृविनाशश्च कालचक्रफलं रवेः ॥ ६ ॥

देहकान्तिर्विवाहश्च वस्त्राद्याभरणानि च ।
स्त्रीप्रजावृद्धिरारोग्यं सौख्यं चन्द्रदशाफलम् ॥ ७ ॥

भूमिनाशोऽक्षिरोगश्च शत्रुपीडा धनक्षयः ।
मातृहानिर्व्रणश्चैव भौमस्य तु दशाफलम् ॥ ८ ॥

वाहनं पुत्रलाभश्च क्षेत्रलाभो धनागमः ।
विद्यालाभो विवाहश्च बुधस्य तु दशाफलम् ॥ ९ ॥

भूलाभश्चार्थलाभश्च पुत्रलाभो महत्सुखम् ।
विवाहो राजपूजा च वागीशस्य दशाफलम् ॥ १० ॥

धनधान्यसमृद्धिश्च प्रतिष्ठा पुत्रसंभवः ।
विद्यालाभो विवाहश्च शुक्रस्य तु दशाफलम् ॥ ११ ॥

स्त्रीपुत्रद्रव्यनाशश्च मनोदुःखं महद्भयम् ।
मातृनाशो महाव्याधिः सौरेश्चक्रफलं स्मृतम् ॥ १२ ॥

मेषात्तु धनुषं याते ज्वरं भवति निश्चितम् ।
मीनात्तु वृश्चिकं याते देहिनां तु ज्वरो भवेत् ॥ १३ ॥

कन्यायाः कर्कटं याते मातृबन्धुविनाशनम् ।
कर्कटात्तु हरिं याते व्रणं भवति निश्चितम् ॥ १४ ॥

सिंहात्तु मिथुनं याते स्वस्त्रीव्याधिर्नसंशयः ।
पितृबन्धुविनाशः स्याच्चापान्मेषं गते पुनः ॥ १५ ॥

शुभग्रहगते राशौ शुभमेव फलं भवेत् ।
पापग्रहगते राशौ व्याधिर्वा मरणं ध्रुवम् ॥ १६ ॥

इति अष्टत्रिंशोऽध्यायः ।



एकोनचत्वारिंशोऽध्यायः ॥



जन्मनक्षत्रवारफलम् ।

जन्मनक्षत्रमारभ्य यावत्संक्रान्तितारकम् ।
सप्तभिर्गुणितं कृत्वा चाष्टभिर्भागमाहरेत् ॥ १ ॥

रोगो लाभस्तथाध्वा च बन्धनं धनमेव च ।
ऐश्वर्यमर्थहानिः स्यादपमृत्युश्च जायते ॥ २ ॥

अध्वा भोजनमालस्यं विद्या वस्त्रं वराङ्गना ।
मरणं सूर्यवारादि जन्मर्क्षे तु फलं स्मृतम् ॥ ३ ॥

तिथिर्वारं च नक्षत्रं तल्लग्नं च समन्वितम् ।
नवघ्नं सप्तभिर्हीनं जन्मर्क्षादिफलं भवेत् ॥ ४ ॥

रोगो लाभस्तथाध्वा च बन्धनं धनमेव च ।
ऐश्वर्यमर्थहानिश्च अपमृत्युश्च जायते ॥ ५ ॥

नित्यग्रहफलम् ।

जन्मर्क्षादिचतुर्गुण्यं तिथिवारसमन्वितम् ।
ग्रहसंख्याहृतं शेषं नित्यग्रहफलं लभेत् ॥ ६ ॥

तापः कान्ति मृतिर्लाभो धान्यं रौद्रं स्थितिक्षयः ।
मरणश्च पुनस्तापोनित्यग्रहफलं भवेत् ।

आयव्ययौ ।

राशीशाब्देशयोः संख्यास्त्रिघ्नाश्च शरसंयुताः ।
पञ्चदश्याहरेद्भागं शेषमादायमादिशेत् ॥ ८ ॥

तल्लब्धं त्रिगुणीकृत्य बाणयुक्तं तत, परम् ।
पञ्चदश्याहरेद्भागं तच्छेषमृणमादिशेत् ॥ ९ ॥

तनुः सायं हनः सोयं धेयं पारं नयः क्रमात् ।
एवं संख्यादयः प्रोक्तास्त्वायव्ययनिरूपणे ॥ १० ॥

संक्रान्तिसमयाल्लग्नाद्यावल्लग्नं जनस्य तु ।
तावत्परिमितं त्रिघ्नं पुनश्च शरवर्द्धितम् ॥ ११ ॥

अष्टाभिस्तु हरेच्छेषमादायादि फलं भवेत् ।
आदायं व्ययमारोग्यमनारोग्यं सुखासुखम् ।
चलनं सुस्थितिश्चैव वर्षजं फलमष्टकम् ॥ १२ ॥

इति एकोनचत्वारिंशोऽध्यायः ।

चत्वारिंशोऽध्यायः ॥

सङ्क्रमफलम् ।

अतः परं प्रवक्ष्यामि संक्रमस्य फलाफलम् ।
एवमेव प्रशंसन्ति वहुधा च विचक्षणाः ॥ १ ॥

गतिशय्यासनस्थानैरायुधैर्भक्ष्यवाहनैः ।
देशकालविभागैश्च गन्धपुष्पाम्बरादिभिः ॥ २ ॥

पूर्वाह्ने यदि नाशः स्यान्मध्याह्ने दुःखसंभवः ।
सायाह्ने शोभनं प्रोक्तं रात्रौ यदि सुभिक्षदम् ॥ ३ ॥

पूर्वाह्ने नृपतिं हन्ति विप्रान्मध्यन्दिने विशः ।
अपराह्णेऽस्तगे शूद्रान्प्रदोषे तु पिशाचकान् ॥ ४ ॥

निशि रात्रिचरान्हन्ति नटानपररात्रिगे ।
गोपानुषसि सन्ध्यायां लिङ्गिनो रविसंक्रमः ॥ ५ ॥

दिवाचेन्मेषसंक्रान्तिरनर्घकलहप्रदा ।
ऋषभे चैव कन्यायां मकरे शयनं विदुः ॥ ६ ॥

चापे च मीने मेषे च प्रयागेति प्रकीर्त्यते ।
वृश्चिके कटके सिंहे स्थिरेतिप्रतिकीर्त्यते ॥ ७ ॥

आस्थितां च विजानीयात्तुलामिथुनकुम्भके ।
आयोधने प्रयाणे स्यादासने शोभनं भवेत् ॥ ८ ॥

स्थाने निधिर्भवेन्नृणां शय्यायामघनाशनम् ।
अल्पवृष्टिस्सुभिक्षं च क्षामक्षोभौ तथैव च ॥ ९ ॥

वायुश्चौषधयोवर्षं सर्वनाशः क्रमाद्रवैः ।
संक्रान्तिवाहनाः सिंहव्याघ्रपोत्रिखराद्विपाः ॥ ११ ॥

महिषश्चोष्ट्रमेषोक्षाकुक्कटः क्रमशो बलात् ।
वीणाखड्गश्च शूलश्च धनुश्च क्रमतः परम् ॥ १२ ॥

पावको डमरुश्चैव संक्रान्तेः शस्त्रदेवताः ।
वीणाखड्गासितांभोजं चास्त्रशस्त्रतुलोरगाः ॥ १३ ॥

शूलं चक्राङ्कुशौ चापि आयुधानि भवादिषु ।
क्षीरान्नं पायसं चैव दधिसक्तुफलानि च ॥ १४ ॥

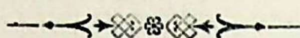
अपूपश्च निराहारः एवं च नवभोजनम् ।
मुसलीभिण्डिपालासिदण्डकोदण्डतोमरान् ॥ १५ ॥
कुन्तपाशाङ्कुशास्त्रेषून्विभर्तिकरुणेष्वपि ।
श्वेतं रक्तं विचित्रञ्च पीतं कम्बळमेव च ॥ १६ ॥
कन्धापर्णं कुसावल्कं कञ्चुकञ्च नवाम्बरम् ।
चन्दनं कुङ्कुमं भस्म काळागुरु च मृत्तिका ॥ १७ ॥
गोरोचना मृगमदं सिन्दूरं हरिचन्दनम् ।
हरिद्राञ्जनसंयुक्तं संक्रमस्य विलेपनम् ॥ १८ ॥
पुन्नागं कर्णिकारञ्च बिल्वञ्च स्वर्णकेतकम् ।
मल्लिका पाटलाशोकोत्पलाश्चूताब्जजातयः ॥ १९ ॥
प्रवाळं मौक्तिकं हैममिन्द्रनीलं तथैव च ।
पद्मरागाभ्रवैडूर्यं पुष्यरागश्च वज्रकम् ॥ २० ॥
सूर्यप्रभादिकं प्रोक्तं भवादिषु विभूषणम् ।
सिंहे वृषाजयोः कार्किंयुग्मयोस्तौलिकन्ययोः ॥ २१ ॥
मीने धनुर्वृश्चिकयोर्मृगे कुम्भे क्रमान्मुखम् ।
गरजादिषु सुप्तिःस्यादासनं भवबालवे ॥ २२ ॥
कौलवे तैतुले तिष्ठन्शकुनादिषु सञ्चरन् ।
फलं क्रमादर्घनाशः समवृद्धिप्रवृद्धयः ॥ २३ ॥
पूर्वमध्याऽपराह्णेषु राजविप्रविशां भयम् ।
रात्रौ चैवं विशाखानां रक्षसां शूद्रराङ्गिणाम् ॥ २४ ॥
पशून्विशस्तथा चोरान्नृपतींश्च द्विजानपि ।
नटानन्यान्क्रमाद्धन्ति सूर्यवारादिसंक्रमे ॥ २५ ॥

सिंहे तु राजभीतिः स्याद्व्याघ्रे यदि चतुष्पदाम् ।
वराहे सस्यनाशः स्याद्गर्दभे वैश्यनाशनम् ॥ २६ ॥
गजे च सर्वनाशः स्यान्महिषे शूद्रनाशनम् ।
गजानां कुक्कुटे नाशः फलं वाहनजं क्रमात् ॥ २७ ॥
अश्वे तु नृत्तनाशं स्यात्किरातानाञ्च नाशनम् ।
अजे तु म्लेच्छनाशः स्याद्वृषे गोपविनाशनम् ॥ २८ ॥
कुक्कुटे ग्रामणीकानामेतत्तत्संक्रमलक्षणम् ।
वीणायां सुखमाप्नोति खड्गे युद्धं जगद्भयम ॥ २९
सिताम्भोजे सुभिक्षं च शङ्खेऽस्त्रे च महद्भयम् ।
तुलायां व्याधिपीडा स्यात्सर्पे तु ज्वरपीडनम् ॥ ३० ॥
शूले तु कलहं चैव चक्रेत्वग्निभयं भवेत् ।
उल्कायामङ्कुशे चैव जगद्वृद्धिस्सुभिक्षकम् ॥ ३१ ॥
मुसले राज्यनाशं स्याद्भिण्ड्यसीव्याधिदौ स्मृतौ ।
दण्डयोर्भूमिनाशं स्यात्तोमरं सस्यनाशनम् ॥ ३२ ॥
कुन्ते पाशाङ्कुशास्त्रेषु गोक्षयो व्याधिरेव च ।
क्षीरान्नं पशुनाशाय पायसं व्याधिपीडनम् ॥ ३३ ॥
सक्तौ यदि प्रजारोगः पीतान्ने ज्वरपीडनम् ।
फले तु फलनाशः स्याच्छाकं सस्यप्रवर्धनम् ॥ ३४ ॥
अपूपे स्फोटकाद्बाधा श्वेतान्नं क्षामलक्षणम् ।
कषाये सस्यनाशः स्यादम्बु स्यादम्बुनाशनम् ॥ ३५ ॥
निराहारे सुभिक्षं स्यादित्येतत्संक्रमे फलम् ।

इति चत्वारिंशोऽध्यायः ॥



एकचत्वारिंशोऽध्यायः ॥



राजफलम् ।

अतः परं प्रवक्ष्यामि राजादीनां फलं क्रमात् ।
चैत्रे राजा पशौ मन्त्री कर्कटे सस्यनायकः ॥ १ ॥

मिथुनेऽर्घाधिपश्चैव सिंहे सेनापतिस्तथा ।
तौल्ये रसानामधिपो मकरे नीरसाधिपः ॥ २ ॥

रौद्रे मेघाधिपश्चैव चापे धान्याधिपस्तथा ।
अन्योन्यवैरं भूपानां धान्यवृद्धिविनाशनम् ॥ ३ ॥

चोरपीडाग्निबाधा च सूर्ये संवत्सराधिपे ।
समृद्धवर्षसस्या भूः सुभिक्षं धान्यसंयुता ॥ ४ ॥

क्षेमयुक्ताः प्रजाः सर्वाश्चन्द्रे वर्षाधिपे सति ।
चोरबाधाग्निबाधा च क्षुद्बाधा वृष्टिनाशनम् ॥ ५ ॥

नृपाणाञ्च महद्युद्धं भौमे वर्षाधिपे सति ।
अल्पवृष्टिः स्वल्पसस्या खण्डवृष्टिर्महद्भयम् ॥ ६ ॥

वायुपीडा महद्युद्धं सौम्ये वर्षाधिपे सति ।
यज्ञकर्मरता विप्रा भूपा धर्मपरायणाः ॥ ७ ॥

क्षेमारोग्यसुभिक्षानि जीवे संवत्सराधिपे ।
समृद्धसस्या वसुधा सुभिक्षं वृष्टिसंयुता ॥ ८ ॥

बहुक्षीरास्तथा गावो हृष्टाः सर्वे भृगौ नृपे ।
अर्घनाशोऽल्पवृष्टिश्च चोरबाधाग्निपीडनम् ॥ ९ ॥

विक्रमस्थाः प्रजाः सर्वा मन्दे वर्षाधिपे सति ।

मन्त्रिफलम् ।

अन्योन्यवैरं भूपानां स्वल्पसस्यार्घवृद्धयः ॥ १० ॥
अधर्मनिरताः सर्वे दिवानाथे तु मन्त्रिणि ।
सुवृष्टिः सर्वसस्यानि फलितानि भवन्ति वै ॥ ११ ॥
क्षेमं सुभिक्षमारोग्यं निशानाथे तु मन्त्रिणि ।
अधर्मनिरता भूपा वृष्टिनाशोर्घनाशनम् ॥ १२ ॥
चोराग्निशस्त्रबाधा च भूमिपुत्रे तु मन्त्रिणि ।
वायुना पीडिता लोका नृपाश्चान्योन्यवैरिणः ॥ १३ ॥
मध्यवृष्टिर्मध्यसस्यं सोमपुत्रे तु मन्त्रिणि ।
भवन्ति गावः सुदुघा फलिता धान्यजातयः ॥ १४ ॥
क्षेमारोग्यं सुभिक्षं च सुराचार्ये तु मन्त्रिणि ।
स्त्रियो भर्तृषु सुस्निग्धाः फलिता धान्यजातयः ॥ १५ ॥
भवन्ति गावः सुदुघा भृगुपुत्रे तु मन्त्रिणि ।
मन्दवृष्टिः स्वल्पसस्यं पीडा गोषु जनेषु च ॥ १६ ॥
म्लेच्छानां जायते वृद्धिः सूर्यपुत्रे तु मन्त्रिणि ।

सस्याधिपतिफलम् ।

शुक्लधान्यानि सर्वाणि कंबुधान्यानि यानि च ॥ १७ ॥
फलितानि भवन्तीह सूर्ये सस्याधिपे सति ।
जलधान्यानि सर्वाणि स्थलधान्यानि यानि च ॥ १८ ॥
फलन्ति वृक्षजातानि चन्द्रे सस्याधिपे सति ।
रक्तशाली महाशाली तुवरी कण्टकी तथा ॥ १९ ॥
रक्तभूमिस्तु फलिता भौमे सस्याधिपे सति ।

अल्पवृष्टिः स्वल्पसस्यं मेघधाराः समाहिताः ॥ २० ॥

त्रासश्च सर्वदा नृणां बुधे सस्याधिपे सति ।
फलन्ति गावः सुदुघाः फलिता धान्यजातयः ॥ २१ ॥

नीतियुक्ताः सदा भूपा जीवे सस्याधिपे सति ।
शुक्लधान्यानि सर्वाणि स्थलधान्यानि यानि च ॥ २२ ॥

पाण्डुभूमिस्तु फलिता शुक्रे सस्याधिपे सति ।
तिलमाषकुलुत्थादिकृष्णधान्यानि यानि च ॥ २३ ॥

कृष्णभूमिस्तु फलिता मन्दे सस्याधिपे सति ।

रसाधिपतिफलम् ।

घृतं तैलं तथा क्षौद्रं ये चान्ये मधुरादयः ॥ २४ ॥

अर्घवृद्धिप्रदा एते सूर्ये सति रसाधिपे ।
घृतं तैलगुळक्षौद्रपयांसि दधिशर्कराः ॥ २५ ॥

अर्घवृद्धिः सदारोग्यं चन्द्रे सति रसाधिपे ।
राजिका लवणं सर्पिस्तिलतैलगुडादिकम् ॥ २६ ॥

अग्निबाधा भवेद्ग्रामे भौमे सति रसाधिपे ।
भवन्ति गावः सुदुघा फलिता धान्यजातयः ॥ २७ ॥

नीतिसक्ताः सदा भूपाः सौम्ये सति रसाधिपे ।
रसाधिपे सति गुरौ समग्ररससंपदः ॥ २८ ॥

बहुदृष्टिर्भवेत्तत्र बहुक्षीराश्च गोगणाः ।
सुवृष्टिः सर्वदेशानां वर्धन्ते मधुरा रसाः ॥ २९ ॥

संपूर्णपयसो गावः शुक्रे सति रसाधिपे ।
मन्दवृष्टिर्मन्दसस्यं रसधान्यधनक्षयः ॥ ३० ॥

म्लेच्छानां जायते वृद्धिर्मन्दे सति रसाधिपे ।

नीरसाधिपतिफलम् ।

लोहं सीसं त्रपुश्चैव कस्तूरी चेन्द्रनीलकम् ॥ ३१ ॥

जायन्ते दुर्लभा लोके रवौ नीरसपे सति ।
कर्पूरचन्दनं श्वेतं वासो मौक्तिककाञ्चनम् ॥ ३२ ॥

कुङ्कुमं कुसुमादीनां वृद्धिर्नीरसपे विधौ ।
रक्तविद्रुमहेमानि रक्तवर्णानि यानि च ॥ ३३ ॥

रक्तवासोविवृद्धिः स्याद्भौमे नीरसनायके ।
शुक्तिद्रव्याणि सर्वाणि हेमगारुत्मतानि च ॥ ३४ ॥

पीतवस्त्राणि वर्धन्ते सोमजे नीरसाधिपे ।
कर्पूरं कुंकुमं चैव कस्तूरीमलयोद्भवम् ॥ ३५ ॥

सुलभं जायते लोके गुरौ नीरसपे सति ।
वज्रं मुक्ताफलं चैव कार्पासं रजतं तथा ॥ ३६ ॥

सुलभं जायते लोके शुक्रे नीरसपे सति ।
लोहात्मसीसं त्रपु च कस्तूरी चेन्द्रनीलकम् ॥ ३७ ॥

सुलभं जायते लोके मन्दे नीरसपे सति ।

मेघाधिपतिफलम् ।

महद्भयं फलं स्वल्पं वृष्टिः स्यात्खण्डशो भुवि ॥ ३८ ॥

रौद्रधान्यानि जायन्ते रवौ मेघाधिपे सति ।
सुवृष्टिः सर्वसस्यानां फलिता धान्यजातयः ॥ ३९ ॥

बहुक्षीरप्रदा गावः चन्द्रे मेघाधिपे सति ।
महावायुर्महार्घं च वृष्टिः स्यात्खण्डशो भुवि ॥ ४० ॥

कृष्णधान्यानि जायन्ते भौमे मेघाधिपे सति ।
मध्यवृष्टिर्मध्यसस्यं महावातेन पीडितम् ॥ ४१ ॥
मध्यदेशे महावृष्टिः बुधे मेघाधिपे सति ।
सुभिक्षं सर्वदेशानां सदा सर्वसमृद्धयः ॥ ४२ ॥
भवन्ति गावः सुदुघा गुरौ मेघाधिपे सति ।
सुभिक्षं च सुवृष्टिश्च फलिता वृक्षजातयः ॥ ४३ ॥
बहुक्षीरप्रदा गावः शुक्रे मेघाधिपे सति ।
मध्यवृष्टिर्महार्घं च वृष्टिः स्यात्खण्डशो भुवि ॥ ४४ ॥
तिलधान्यसमृद्धिश्च मन्दे मेघाधिपे सति ।

धान्याधिपतिफलम् ।

अल्पवृष्टिः फलं स्वल्पमनर्घं च महद्भयम् ॥ ४५ ॥
रौद्रधान्यानि जायन्ते सूर्ये धान्याधिपे सति ।
बहुक्षीरप्रदा गावो निरातङ्का निरामयाः ॥ ४६ ॥
सुवृष्टिश्च सुभिक्षं च चन्द्रे धान्याधिपे सति ।
महार्घं स्वल्पसस्यं च रौद्रं सस्यं फलावहम् ॥ ४७ ॥
रक्तभूमिस्तु फलिता भौमे धान्याधिपे सति ।
स्वल्पधान्यं फलं स्वल्पं वृष्टिः स्यात्खण्डशो भुवि ॥४८॥
स्वल्पसस्यानि जायन्ते बुधे धान्याधिपे सति ।
सुवृष्टिः सर्वदेशानां सर्वसस्यसमृद्धयः ॥ ४९ ॥
बहुक्षीरप्रदा गावो गुरौ धान्याधिपे सति ।
अतिवृष्टिः सुभिक्षं च धान्यं सस्यसमृद्धयः ॥ ५० ॥
मनुष्या नीरुजाः सर्वे शुक्रे धान्याधिपे सति ।

खण्डवर्षं च दुर्भिक्षं प्रजानां च महद्भयम् ॥ ५१ ॥
कृष्णभूमिस्तु फलिता मन्दे धान्याधिपे सति ।

इति एकचत्वारिंशोऽध्यायः ॥



द्विचत्वारिंशोऽध्यायः ॥



स्वप्नफलम् ।

अतः परं प्रवक्ष्यामि स्वप्ने दृष्टे फलाफलम् ।
आदित्यमण्डलं स्वप्ने चन्द्रं वा यदि सप्रभम् ॥ १ ॥
पश्येद्रोगाद्विमुच्येत महतीं श्रियमाप्नुयात् ।
आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा ॥ २ ॥
स्वप्ने गृह्णाति हस्ताभ्यां राज्यं संप्राप्नुयान्नरः ।
सफलं च महावृक्षं वनं च सफलं महत् ॥ ३ ॥
पर्वतं वा सकान्तारं दृष्ट्वा स्वप्ने श्रियं लभेत् ।
आरोहणेन चैतेषां श्रियमाप्नोत्यनुत्तमाम् ॥ ४ ॥
आम्रं च तिन्त्रिणीवृक्षं क्रमुकामलकं तथा ।
नालिकेरं महावृक्षं वन्यं बहुफलं तथा ॥ ५ ॥
आरुह्य तत्फलं ग्राह्यं महद्धनमवाप्नुयात् ।
यत्किंचिदुच्चमारुह्य स्वप्ने वृद्धिमवाप्नुयात् ॥ ६ ॥
अन्यत्र यूपं वल्मीकं श्वेतान्गर्हितपादपान् ।
पिबेत्सागरमक्षोभ्यं सजलां सरितं पिबेत् ॥ ७ ॥
तृष्णया यो विबुध्येत स राज्यं लभते नरः ।

सागरं सरितं वापि तीर्त्वा यस्तु प्रबुध्यते ॥ ८ ॥
तीर्णे भयं विजानीयात्स्वप्नान्तेषु ध्रुवं नरः ।
पूर्वं च सागरं क्षुब्धं सर्वांश्च सरितोपि वा ॥ ९ ॥
दृष्ट्वा श्रियमवाप्नोति राज्यं यद्वा ततो लभेत् ।
मातरं पितरं पुत्रान्द्विजान्बन्धून्सुहृज्जनान् ॥ १० ॥
यदि पश्येच्छ्रियं स्वप्ने विपुलां श्रियमाप्नुयात् ।
सुरां पिबति यः स्वप्ने त्वगम्यं चापि गच्छति ॥ ११ ॥
अचिरेणैव कालेन कल्याणं तस्य निर्दिशेत् ।
उत्तमं रूपसंपन्नं पुरुषं शुक्लवाससम् ॥ १२ ॥
स्त्रियं वा तादृशीं स्वप्ने यदि पश्येद्धनागमः ।
मनुष्यकाकमत्स्यानां शवं मांसं स्पृशेद्यदि ॥ १३ ॥
रक्तं वराङ्गनाश्चापि महद्धनमवाप्नुयात् ।
शुक्लाम्बरधरा नारी शुक्लमाल्या सुगन्धिनी ॥ १४ ॥
शय्यामारोहयेत्स्वप्ने महतीं श्रियमाप्नुयात् ।
कन्यां पङ्कजहस्तां च गौरीं चैवापि तादृशीम् ॥ १५ ॥
स्वप्ने दृष्ट्वा नरः शीघ्रं लक्ष्मीं संप्राप्नुयाद्ध्रुवम् ।
यस्तु प्रपश्यति स्वप्ने राजानं कुञ्जरं हयम् ॥ १६ ॥
सुवर्णं वृषभं गां च कुटुम्बं तस्य वर्धते ।
बालकान्कुक्कटांश्चैव मृगांश्च वनपादपान् ॥ १७ ॥
सुवर्णपक्षिणश्चैव दृष्ट्वा तु लभते श्रियम् ।
प्रासादं वा प्रभूतं वा राजानं सर्वपूजितम् ॥ १८ ॥
दृष्ट्वाप्नोति श्रियं स्वप्ने देवानां चापि भाषणम ।

गृहधिष्ण्यादिकरणं कुलगोत्रश्रियोऽपि वा ॥ १९ ॥
वृक्षारामादिकरणं स्थितिप्रदमिहोच्यते ।
उत्पलं कमलं शुक्लमाल्यमाभरणं तथा ॥ २० ॥
अगरुं चापि यः स्वप्ने लभते स सुखी भवेत् ।
गोशकृच्छमलं वापि आम्रस्यापि फलं तथा ॥ २१ ॥
रक्तमाल्यं शवं वापि दृष्ट्वा श्रियमवाप्नुयात् ।
सोमपानं सुरापानं स्वप्ने विप्रस्य दर्शनम् ॥ २२ ॥
भक्षणञ्चाप्यमेध्यानां धनलाभाय कल्पते ।
गोश्वयुक्तं रथं स्वप्ने एकाकी योऽधिरोहति ॥ २३ ॥
तत्रस्थश्च विरुध्येत ऐश्वर्यं लभते नरः ।
आसने शयने याने शरीरे यस्य वाहने ॥ २४ ॥
वर्तमाने विबुध्येत ऐश्वर्यं तस्य निर्दिशेत् ।
आमं मानुषमांसं तु स्वप्नान्ते यस्तु खादति ॥ २५ ॥
पादं भक्षःशताधीशः सहस्रं बाहुभक्षणे ।
राज्यं शतसहस्रं वा लभते शीर्षभक्षणात् ॥ २६ ॥
यस्तु श्वेतेन सर्पेण दंश्यते दक्षिणे भुजे ।
सहस्रं लभते क्षिप्रं संपूर्णे दशमेऽहनि ॥ २७ ॥
क्षीरं वा बहु पीत्वा तु स्वप्नान्ते यः प्रबुध्यते ।
विपुलार्थगतिस्तस्य भवतीह न संशयः ॥ २८ ॥
सर्पैः श्वभिर्वा दष्टस्य भवेद्यस्य न शोणितम् ।
उत्थिता एव जानीयात्संपदस्तस्य वै ध्रुवम् ॥ २९ ॥
छिन्नं यस्य शिरः स्वप्ने दृश्यते रुधिराप्लुतम् ।

स धनं लभते क्षिप्रमारोग्यश्चापि वर्धते ॥ ३० ॥
तरुणं जीर्णमात्मानं स्वप्ने यस्तु प्रपश्यति ।
वृद्धिं चास्य विजानीयादायुष्मांश्च भवेन्नरः ॥ ३१ ॥
यस्यात्मीयः प्रदेशः स्यादुच्छ्रितध्वजदर्शनम् ।
आत्मनो विजयं लाभो धनादीनां च कीर्त्यते ॥ ३२ ॥
जातरूपमयं छत्रं श्वेतमाल्यविभूषितम् ।
आकाशात्तु समीपस्थं दृष्ट्वा राज्यमवाप्नुयात् ॥ ३३ ॥
देवालयं च प्रतिमां शुक्लमाल्यविभूषिताम् ।
दृष्ट्वा स्वप्ने श्रियं सम्यक्तेषामेवाभिभाषणम् ॥ ३४ ॥
विप्राणां शुक्लवस्त्राणां शुक्लानां च गवामपि ।
दर्शनं च सकृत्स्वप्ने कार्यसिद्धेस्तु लक्षणम् ॥ ३५ ॥
स्वर्णं रूप्यं सितांभोज्यं शस्त्रमाभरणं तथा ।
पश्येच्छ्रियमवाप्नोति राज्यं चापि समश्नुते ॥ ३६ ॥
पूर्णं च विपुलं धान्यं गृहमग्निभयं तथा ।
श्यामाकं चोन्नतागारं नरो दृष्ट्वा श्रियं लभेत् ॥ ३७ ॥
सौवर्णं कृमिभिर्गात्रं स्वप्ने यस्य विशीर्यते ।
धनधान्यमवाप्नोति आरोग्यं च लभेन्नरः ॥ ३८ ॥
सुवर्णमिव चात्मानं स्वप्नान्ते यस्तु पश्यति ।
वृद्धिस्तस्य विजानीयादायुष्मानप्यसौ भवेत् ॥ ३९ ॥
बीजानामङ्कुरान्वापि दृष्ट्वा धनमवाप्नुयात् ।
शङ्खचक्रध्वजादीनि तालवृन्तं च चामरम् ॥ ४० ॥
रक्तं कुंभं च संपूर्णं पश्येद्धनमवाप्नुयात् ।

श्वेतं च वायसं सक्तु क्षीरं वा शर्करां दधि ॥ ४१ ॥
सागरं च नदीं वापि पिबेद्धनसमागमः ।
आम्रादिकं फलं वापि अन्नमामिषमेव च ॥ ४२ ॥
वेदादिपुण्यशब्दानां श्रवणं चेद्धनागमः ।
देवद्विजगुरुप्राज्ञैः साधुभिश्च समागमः ॥ ४३ ॥
रक्तामिषशकृद्विष्ठां मज्जनं भोजनं तथा ।
वराङ्गना गतिश्चापि सर्पवृश्चिकदर्शनम् ॥ ४४ ॥
देवद्विजगुरुस्त्रीभिर्भाषणं च शुभं विदुः ।
धनधान्यादिलाभं च ताम्बूलं क्रमुकादिकम् ॥ ४५ ॥
अन्नाहारं तथान्नस्य लाभश्चापि धनप्रदः ।
आत्मनश्चाभिषेकश्च क्षीराद्यैः स्याद्धनप्रदः ॥ ४६ ॥
शकटं च गजांश्चैव प्रासादं शिबिकामपि ।
फलकं रथकं वापि धिष्ण्यं चारोहयेद्यदि ॥ ४७ ॥
धान्यं प्राप्नोति विपुलं शुभं वृक्षादिकं तथा ।
आत्मनो बन्धनञ्चैव चारोग्यप्रदमुच्यते ॥ ४८ ॥

दुःस्वप्नफलम् ।

अथात्रावसरे दृष्टे दुस्वप्ने फलमुच्यते ।
शुनः सृगालान्गृध्रांश्च पिशाचान्कृष्णकीटकान् ॥ ४९ ॥
स्वप्ने तु यदि वीक्षेत नरः शोकमवाप्नुयात् ।
काकं गृध्रं वटं श्येनं पिशाचं वाथ राक्षसम् ॥ ५० ॥
सततं पतितं वापि दृष्ट्वा व्यसनमाप्नुयात् ।
कृष्णकीटं च गां कृष्णां पश्येद्भयमवाप्नुयात् ॥ ५१ ॥

आरोहणं तथैतेषां स्पर्शश्चापि भयप्रदः ।
अश्वमुष्ट्रं रथं वापि महिषं श्वानमेव च ॥ ५२ ॥
कृष्णास्त्रियश्च यः स्वप्ने पश्येच्छोकमवाप्नुयात् ।
देवता यत्र नृत्यन्ति हसन्ति च रुदन्ति च ॥ ५३ ॥
आस्फोटयन्ति धावन्ति स देशस्तु विनश्यति ।
रक्तांबरधरा नारी रक्तगन्धानुलेपना ॥ ५४ ॥
कंबलान्नजताक्षश्च अयःपिण्डं च कुञ्जरं ।
तिलं सूकरमार्जारौ स्वप्ने दृष्ट्वा नरो मृतः ॥ ५५ ॥
उपगूहति यः स्वप्ने सा रात्रिस्तस्य पश्चिमा ।
रक्तमाल्याम्बरधरो यो गच्छेद्दक्षिणां दिशम् ॥ ५६ ॥
कृष्णान्नारीं करे गृह्य मरणं तस्य निर्दिशेत् ।
कपिलामूर्ध्वकेशीं च स्वप्नान्ते यस्तु पश्यति ॥ ॥ ५७ ॥
शरीरपतनं तस्य प्रधानपुरुषस्य वा ।
चण्डालान्पतितान्म्लेच्छान्दुर्वर्णान्वायसानपि ॥ ५८ ॥
श्वापदान्कृष्णसर्पांश्च दृष्ट्वा मरणमाप्नुयात् ।
मधुना सितयाज्येन तैलेनान्येन वा यदि ॥ ५९ ॥
अभ्यज्य यो विबुध्येत रोगं तस्य विनिर्दिशेत् ।
अभिद्रवन्ति यत्स्वप्ने दंष्ट्रिणः शृङ्गिणोऽपि वा ॥ ६० ॥
श्वा नरा वा वराहा वा तस्य स्यांद्व्यसनं महत् ।
पूर्णकुम्भादिनाशं च पश्येच्छोकमवाप्नुयात् ॥ ६१ ॥
आदित्यमथ चन्द्रं वा विगतद्युतिकं तथा ।
पतन्ति भुवि वेगेन तारकादीनि वा यदि ॥ ६२ ॥

वीक्षेत मानवः स्वप्ने मरणं शोकमाप्नुयात् ।
नदीं शुष्कां समुद्रं वा शुष्कां पुष्करिणीं तथा ॥ ६३ ॥

यश्चक्षुषा नरः पश्येत्स्वप्ने तस्य धनक्षयः ।
स्वप्ने तैलाभिषिक्तश्चेद्धरिद्रालेपितस्तथा ॥ ६४ ॥

महाव्याधिमवाप्नोति श्रान्त्यगोभिश्च सीदति ।
दन्ता यस्य विशीर्यन्ते स्वप्ने तु निपतन्ति वा ॥ ६५ ॥

सन्तापं बन्धुनाशं च व्यसनं च विनिर्दिशेत् ।
रात्रौ पूर्वादियामेषु दृष्टे स्वप्ने क्रमात्फलम् ॥ ६६ ॥

करोति वर्षाद्वर्षार्धात्त्रिमासान्मासतस्तथा ।
अरुणोदयवेळायां द्वादशाहात्फलप्रदः ॥ ६७ ॥

गोविसर्गे यदि स्वप्नं सुमहत्तदहःफलम् ।
अशुभः प्राक्छुभः पश्चाच्छुभो वा प्रागथाशुभः ॥ ६८ ॥

पाश्चात्यफलदः स्वप्नः तत्र पूर्वस्तु निष्फलः ।
यत्किंचिदशुभं दृष्ट्वा तत ऊर्ध्वं तु न स्वपेत् ।
दुस्वप्नं कीर्तयेत्सद्यः सुस्वप्नं नैव कीर्तयेत् ॥ ६९ ॥

इति द्विचत्वारिंशोऽध्यायः ॥

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॥ त्रिचत्वारिंशोध्यायः ॥

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श्रीजयन्तीनिर्णयः ।

अतः परं प्रवक्ष्यामि श्रीजयन्त्यादिनिर्णयं ।
श्रावणे मासि रोहिण्यां कृष्णाष्टम्यां च हर्षणे ॥ १ ॥

बुधवारे वृषे लग्ने जातो देवकिनन्दनः ।
शुद्धा विद्धेति मुनिभिर्जयन्ती द्विविधा स्मृता ॥ २ ॥
शुद्धा मुमुक्षुभिर्ग्राह्या न तु विद्धा कदाचन ।
अष्टमी सप्तमीविद्धा रोहिणी कृत्तिकान्विता ॥ ३ ॥
विद्धेति प्रोच्यते तत्र नोपवासादिकं चरेत् ।
सूर्योदये कृत्तिकया विद्धा स्याद्रोहिणी यदि ॥ ४ ॥
प्रातःकालीनवेधोयं निन्दितो व्रतकर्मणि ।
अर्कोदये व्रते किंचित्सप्तमीवेधिताष्टमी ॥ ५ ॥
त्याज्या नवमिसंयुक्ता ग्राह्येत्याह मनुः स्वयम् ।
सूर्योदये तु सप्तम्या विद्धा स्यादष्टमी यदि ॥ ६ ॥
विद्धेति प्रोच्यते सा तु निष्फला व्रतकर्मणि ।
अष्टम्यां वा नवम्यां वा दशम्यां यदि रोहिणी ॥ ७ ॥
अविद्धा यदि लभ्येत सा जयन्ती प्रकीर्तिता ।
विद्धा तु सप्तमीयुक्ता शुद्धा तु नवमीयुता ॥ ८ ॥
रोहिणी कृत्तिकायुक्ता विद्धा शुद्धा परान्विता ।
मासे संवत्सरे चैव तिथिद्वैधं यदा भवेत् ॥ ९ ॥
तत्रोत्तरा तिथिर्ग्राह्या दैवे संक्रान्त्यवेधिता ।
संक्रान्तिवेधिता यातु द्वयोः सा परिवर्जिता ॥ १० ॥
एका संक्रान्तिनात्वन्या सप्तमीकृत्तिकायुता ।
सप्तमीवेधितां त्यक्त्वा भजेत्संक्रान्तिवेधिताम् ॥ ११ ॥
सिंहस्थेऽर्के सिते पक्षे रोहिण्यष्टमिसंयुते ।
चन्द्रोदये जयन्ती स्यात्केशवाराधनं परम् ॥ १२ ॥

सिंहं गते दिवानाथे अष्टम्यामसिते तिथौ
जयन्तीति स्मृता लोके अवतारदिनं हरेः ॥ १३ ॥

ऐश्वर्यं सन्ततिं स्वर्गं मुक्तिं वा यद्यदिच्छति ।
तत्सर्वं समवाप्नोति जयन्तीसमुपोषणात् ॥ १४ ॥

जयन्त्यां च व्रती भूत्वा पूजां कुर्याद्विधूदये ।
तदैव पारणं कुर्यादैहिकादिष्वसङ्गवान् ॥ १५ ॥

पञ्चकालरताश्चैव दीक्षितैकान्तिनस्तथा ।
भक्तैर्भागवतैः सार्धं रात्रौ कुर्यात्तु पारणाम् ॥ १६ ॥

तिथ्यन्ते पारणं कार्यं जयन्तीफलमिच्छता ।
फलानि सन्धिरहितै रात्रावेव तु पारणाम् ॥ १७ ॥

ब्रह्मसंहितायाम्

ब्रह्मोवाच—

शृणु वत्स प्रवक्ष्यामि कृष्णजन्मदिनोत्सवम् ।
यत्कृत्वा सर्वकामांश्च लभते मानवः सदा ॥ १८ ॥

सिंहराशिगते सूर्ये श्रावणे मासि नारद ।
कृष्णपक्षे समाष्टम्यां बुधवारे निशार्धके ॥ १९ ॥

चन्द्रे वृषभराशिस्थे रोहिण्यां चरमांशके ।
तथा हर्षणयोगे च कौलवेन समन्विते ॥ २० ॥

चन्द्रोदये वृषे लग्ने कर्कटे च बृहस्पतौ ।
कन्यायाञ्च बुधे शुक्रे तुलायां च शनौ स्थिते ॥ २१ ॥

नक्रगे भूमिपुत्रे च सिते राहौ च कर्कटे ।
वसुदेवेन देवक्यां जज्ञे कृष्णश्चतुर्भुजः ॥ २२ ॥

जात: कंसवधार्थाय भूभारोद्धारणाय च ।
कौरवाणां विनाशाय दैत्यानां निधनाय च ॥ २३ ॥

धर्मसंस्थापनार्थाय भक्तानां रक्षणाय च ।
वर्षे वर्षे च कर्तव्यं कृष्णजन्मदिनोत्सवम् ॥ २४ ॥

उपवासश्च कर्तव्यो महापातकनाशन: ।
उष:काले समुत्थाय स्नायात्संकल्पपूर्वकम् ॥ २५ ॥

शुद्धिं कृत्वा मन:पूर्वं संध्यावन्दनकर्मणा ।
सद्य: स्थित्वा निराहार: श्वो भूते मधुसूदन ॥ २६ ॥

भोक्ष्येऽहं पुण्डरीकाक्ष अस्मिन्जन्माष्टमीव्रते ।
व्रतेनानेन देवेशस्तोष्यतं मधुसूदन: ॥ २७ ॥

यागद्रव्याण्युपादाय पुष्पं तात्कालिकं फलम् ।
प्रात:स्नातोऽपि विधिवत्स्नानं माध्याह्निकं चरेत् ॥ २८ ॥

यागभूमिं प्रविश्याथ भूतशुद्धिं समाचरेत् ।
प्रणम्य देवाभिमुखो वाग्यतश्च कृताञ्जलि: ॥ २९ ॥

सान्निध्य याचनां कुर्याद्वासुदेवस्य पूजने ।
कृष्णं च बलभद्रं च वासुदेवं च देवकीम् ॥ ३० ॥

नन्दगोपं यशोदां च सुभद्रां रोहिणीं क्रमात् ।
सान्निध्यं प्रार्थयेदेषां यागकाले समाहित: ॥ ३१ ॥

नाळिकेराम्भसार्घ्यं च दद्याच्चन्द्रोदये तत: ।
क्षीरोदार्णवसंभूत अत्रिनेत्रसमुद्भव ॥ ३२ ॥

गृहाणार्घ्यं शशाङ्केदं रोहिण्या सहितो मम ।
अर्घ्यं दत्वा ह्युपस्थानं कुर्याच्चन्द्रमुखं प्रति ॥ ३३ ॥

उत्तिष्ठतेह्यपामन्ते ज्योतिषां पतये नमः ।
ज्योत्स्नापते नमस्तुभ्यं सुधाकुम्भ नमोऽस्तुते ॥ ३४ ॥

अर्घ्यं दत्वाथ देवाय नैवेद्यं च निवेदयेत् ।
निवेदयेद्यथैश्वर्यमन्नाद्यं च चतुर्विधम् ॥ ३५ ॥

स्तोत्रैः स्तुत्वा प्रणम्याथ पर्यङ्के स्वास्तृते हरिम् ।
अर्घ्यादिभिः समभ्यर्च्य रक्षामन्त्रेण कारयेत् ॥ ३६ ॥

आप्रभातं ततः कुर्याज्जागरन्नियतः सुधीः ।
प्रतिसंवत्सरं कुर्यात्प्रभाते वैष्णवैः सह ।
व्रतान्ते पारणं कुर्यात्कृष्णजन्मदिनोत्सवम् ॥ ३७ ॥

इति त्रिचत्वारिंशोऽध्यायः ॥

चतुश्चत्वारिंशोऽध्यायः ॥



कृत्तिकादीपनिर्णयः ।

अथात्रावसरे वक्ष्ये कृत्तिकादीपनिर्णयम् ।
वृश्चिकेऽर्के वृषे चन्द्रे पूर्णायामग्निभे वृषे ॥ १ ॥

दीपारोपः प्रशस्तः स्याद्वेधितर्क्षविवर्जिते ।
रोहिण्यां वा भरण्यां वा दीपं पर्वणि कारयेत् ॥ २ ॥

अपर्वणि कृतो दीपो राजराष्ट्रं विनश्यति ।
रव्यस्तमनवेळायां दीपारोपः प्रशस्यते ॥ ३ ॥

मध्यमो मण्डलो लग्ने निन्दितः स्यात्ततः परम् ।
अविद्धमृक्षं लभ्येत पूर्णायोगे निशामुखे ॥ ४ ॥

उत्तमोत्तममादिष्टं ब्रह्मणा दीपकर्मणि ।
पूर्णिमाप्रतिपत्सन्धौ पूर्णस्याद्भिमदीधितिः ॥ ५ ॥
दीपप्रदानं तत्रैव कार्यमित्यब्रवीद्गुरुः ।
रजनीमुखवेळायां पूर्णिमा पूर्यते यदि ॥ ६ ॥
अविद्धैषा भवेत्तत्र दीपदानं शुभावहम् ।
चन्द्रवृद्धौ कृतो दीपो राजराष्ट्रविवृद्धिकृत् ॥ ७ ॥
तत्क्षये दीपदानं तु राजराष्ट्रविनाशनम् ।
आद्ये पादे प्रतिपदस्तदादौ घटिकाद्वये ॥ ८ ॥
प्रथमा पूर्णिमातुल्या दीपारोपे सुखावहा ।
चतुर्दशी कलामात्रा दृष्टा यदि निशामुखे ॥ ९ ॥
विद्धेति प्रोच्यते पूर्णा दीपारोपे विनिन्दिता ।
अपरेण भवेत्पूर्णा विद्धा चेत्पूर्ववासरे ॥ १० ॥
प्रतिपद्यपि सङ्ग्राह्या दीपदानोत्सवक्रिया ।
द्वयोर्वा विद्यते पूर्णा रजनीमुखवेळयोः ॥ ११ ॥
अपरस्मिन्दिने कुर्यादेकमासि द्वयोरपि ।
मास्यूर्जे कृत्तिकाधिष्ण्ये सायङ्काले प्ररोपयेत् ॥ १२ ॥
दीपकांश्च महादीपानेकैकान्सर्वशो गृहे ।
देवालये नृपगृहे सभायां पुण्यभूमिषु ॥ १३ ॥
वृश्चिकेऽर्के विधौ तुङ्गे पूर्णायामग्निभे वृषे ।
उपरागेऽपि कुर्वीत महादीपप्ररोहणम् ॥ १४ ॥
कृत्तिकादेरयोगे तु केवलैव तिथिर्भवेत् ।
पर्वण्येव तदा कुर्यान्महादीपप्ररोपणम् ॥ १५ ॥

एवं यो विधिवत्कुर्याद्दीपारोपणमुत्तमम् ।
राजराष्ट्रविवृद्ध्यै च कर्तृक्षेमाय तद्भवेत् ॥ १६ ॥
सदा वर्षति पर्जन्यो रोगा नश्यन्ति तत्र वै ।
सर्वे च सुखिनो मर्त्या भवन्ति निरुपद्रवाः ॥ १७ ॥

इति चतुश्चत्वारिंशोऽध्यायः ॥



पञ्चचत्वारिंशोऽध्यायः ॥



एकादशीव्रतम् ।

अथात्रावसरे वक्ष्ये एकादश्यास्तु निर्णयम् ।
यानि कानि च पापानि ब्रह्महत्या समानि च ॥ १ ॥
अन्नमाश्रित्य तिष्ठन्ति संप्राप्ते हरिवासरे ।
अष्टाब्दादधिको मर्त्यो योऽपूर्णाशीतिवत्सरः ॥ २ ॥
एकादश्यां न भुञ्जीत पक्षयोरुभयोरपि ।
परमापदमापन्नो हर्षे च समुपस्थिते ॥ ३ ॥
सूतके मृतके चैव न त्यजेद्द्वादशीव्रतम् ।
अरुणोदयवेळायां दशमी यदि संयुता ॥ ४ ॥
संप्रक्तैकादशी सा तु वर्जयेत्तां विचक्षणः ।
उदयात्प्राक्चतस्रस्तु घटिका अरुणोदयः ॥ ५ ॥
अरुणोदयकाले तु दशमी यदि दृश्यते ।
पापमूलं तदा ज्ञेयमेकादश्यामुपोषणम् ॥ ६ ॥

संपूर्णैकादशी यत्र द्वादशी वृद्धिगामिनी ।
ऐश्वर्यं सन्ततिं स्वर्गं मुक्तिं वा यद्यदिच्छति ॥ ७ ॥
एकादश्युपवासेन तत्सर्वं लभते नरः ।
एकादश्यां तु संप्राप्ते मातापित्रोर्मृतेऽहनि ॥ ८ ॥
उपोष्या द्वादशी तत्र यदीच्छेत्परमां गतिम् ।
द्वादश्यां लङ्घनं कुर्यात्त्रयोदश्यां तु पारणम् ॥ ९ ॥
एकादशी यदा लुप्ता परतो द्वादशी यदि ।
उपोष्या द्वादशी नूनं यदीच्छेत्परमां गतिम् ॥ १० ॥
उदयात्प्राग्यदा विप्र मुहूर्तद्वयसंयुता ।
संपूर्णैकादशी ज्ञेया तत्रैवोपवसेद्गृही ॥ ११ ॥
असामर्थ्याच्छरीरस्य व्रते च समुपस्थिते ।
कारयेद्धर्मपत्नीं वा पुत्रं वा विनयान्वितम् ॥ १२ ॥
सायमाद्यन्तयोरह्नोः सायं प्रातश्च मध्यमे ।
उपवासफलप्रेप्सुर्जह्याद्भुक्तचतुष्टयम् ॥ १३ ॥
द्वादश्यां तत्प्रदातव्यं नोपवासदिने क्वचित् ।
गर्हितं तन्न चाश्नन्ति पितरश्च दिवौकसः ॥ १४ ॥
सूतकादौ यथा श्राद्धं सूतकान्ते विधीयते ।
तद्वदेकादशीश्राद्धं द्वादश्यामेव कारयेत् ॥ १५ ॥
सूतके च नरः स्नात्वा प्रणम्य मनसा हरिम् ।
एकादश्यां न भुञ्जीत व्रतमेवं न लिप्यते ॥ १६ ॥
एकादश्यां न भुञ्जीत नारी दृष्टे रजस्यपि ।
कालत्रयं द्वयं वापि द्वादशीन्न त्वतिक्रमेत् ॥ १७ ॥

महाहानिकरी ह्येषा द्वादशी लङ्घने नृणाम् ।
यदा भवेदतीवाल्पा द्वादशी पारणादिने ॥ १८ ॥

उषःकाले द्वयं कुर्यात्प्रातर्माध्याह्निकं चरेत् ।
संकटे विषमे प्राप्ते द्वादश्यां पारणा कथम् ॥ १९ ॥

अद्भिश्च पारणं कुर्यात्पुनर्भुक्तिर्न दोषकृत् ।
उत्थाने शयने चैव मदंगपरिवर्तने ॥ २० ॥

शाकाहारं तु यो भुङ्क्ते हृदि शल्यं ममार्पितम् ।
बहुना किमिहोक्तेन संदेहो जायते यदि ॥ २१ ॥

एकादशीं परित्यज्य द्वादशीं समुपोषयेत् ।
पारणं तु त्रयोदश्यां न कर्तव्यं फलार्थिभिः ।
पारणं तु त्रयोदश्यां निष्कामानां विमुक्तिदम् ॥ २२ ॥

इति नृसिंहसूरिविरचितायां कालप्रकाशिकायां
पञ्चचत्वारिंशोऽध्यायः ॥
समाप्तेयं कालप्रकाशिका ॥



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